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The Premiums received during the year were  
£2,304,013, being an increase of £226,057 over  
the year 1894.

The Claims of the year amounted to £572,289.  
The Number of Deaths was 4,479, and 218  
Endowment Assurances matured.

The number of Policies in force at the end of  
the year was 414,137.

### INDUSTRIAL BRANCH.

The Premiums received during the year were  
£4,352,625, being an increase of £108,401.

The Claims of the year amounted to £1,797,688.  
The number of Deaths was 196,507, and 1,418  
Endowment Assurances matured.

The number of Free Policies granted during  
the year to those Policyholders of five years  
standing, who desired to discontinue their  
payments, was 59,352, the number in force being  
448,816. The number of Free Policies which  
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The total number of Policies in force at the  
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## LITERATURE.

*Taflet: the Narrative of a Journey of Exploration in the Atlas Mountains and the Oases of the North-west Sahara.* By Walter B. Harris. (Blackwoods.)

PROBABLY no living Englishman possesses a more accurate knowledge of the Sultanate of Morocco than Mr. Harris, who has resided for many years in different parts of the country almost more as a native than as a European, and whose contributions to the *Journal of the Royal Geographical Society* have greatly enlarged our knowledge of the Arabo-Berber populations, especially in the northern districts. But owing to the disorderly state of the land, the chronic warfare of the turbulent hill tribes, and the general lack of regular communications, his investigations had hitherto been entirely confined to the northern slope of the Great Atlas and to the coast ranges. Hence the opportunity afforded by the expedition of the late Sultan Mulai el Hassan to the southern region beyond the Atlas in the latter part of the year 1893 was eagerly seized by the author to extend his explorations in that direction, and especially to visit the little known Taflet oasis, the goal of the Sultan's march and the cradle of the present dynasty. Hearing in the early autumn that the expedition, following the more usual route from Fez, was likely to reach the oasis in safety, Mr. Harris, at that time in England, sailed at once for Morocco, and was able to leave Marakesh on November 1, in company with a small but fairly well equipped party, "a faithful and uncomplaining band," without whose loyal devotion he could never have reached his destination.

Taflet (Tafilelt, Tafilala), which lies about 300 miles east by south of Marakesh, is not known to have been previously visited by any Europeans except Caillié in 1828, and Rohlfs in 1862-64. Hence Mr. Harris has much to say about its present condition, its Arab and Berber inhabitants, irrigation works, products, and industries. The information, however, is mainly in the nature of a compilation, his stay having been limited to nine days, during most of which time he was laid up with a bad attack of quinsy, and also practically under arrest. For some unexplained reason the Sultan, who was now encamped in the oasis, gave him a most ungracious welcome, showing much anger at his arrival, and sending him back by the same route to Marakesh as soon as he had sufficiently recovered to face the return journey. Nevertheless the data here supplied are welcome and valuable, while the reference to the ruined city of

Sijilmassa, in the heart of the oasis, will awaken interest in this now forgotten centre of Moslem culture during medieval times. The confusion long attaching to the names Taflet and Sijilmassa (now Medinet el-Aamra) had already been cleared up by Rohlfs, who clearly showed that there never was a city "Taflet," nor a district "Sijilmassa," but that Taflet was always the name of the district of which Sijilmassa was the capital. This conclusion is now confirmed by Mr. Harris, who could find no trace of a town called Taflet, his informants "one and all stating that Sijilmassa was the sole and only large town that ever existed in Taflet"—that is, in the oasis. His explanation, however, of this term "Taflet" seems open to question. The radical part of the word is undoubtedly, as he says, the district of Filál in Arabia, whence came the ancestors of the reigning dynasty. Mr. Harris is also right in treating the final *t* as a Berber feminine ending; but it is difficult to accept his suggestion that the initial *Ta* is the Berber *At*, answering to the Arabic *Ulad*, "sons of"; so that "the whole name may be said to signify the sons of the Filál (district)." For the prefix *At* is not applied to districts, but only to tribal names, and then properly only to Berber tribal names, which are not here in question, Filál, as seen, being an Arab place-name. The *ta* would therefore appear to be the Berber initial feminine prefix *t*, as in *Tidikelt*, *Tugurt*, &c., in strict accordance with such double feminine formations as in *akli*, negro; *taklit*, negress. Hence *Tafilelt* = *Ta-Filál-t* = Filál-land.\*

In other respects Mr. Harris's observations on the Berber peoples whom he visited along the route, taken in connexion especially with his previous remarks on the Riffs and other Berber groups in the north, are of extreme value to ethnologists. Some years ago he described the Arabised Berbers of North Morocco—that is, Arabised in speech and religion—as "for the most part fair, with blue eyes and yellow beards, perfectly built and exceedingly handsome men" (*Proceedings*, Royal Geographical Society, 1889, p. 490). He now tells us that the Southern Berbers, those especially of the anti-Atlas, are noted for their good looks and handsome build, being above the average height, of fair complexion, aquiline nose, finely cut mouth, and sometimes even with blue eyes. The women also are "distinctly pretty, with very fair skins and clear complexions." Thus we find the regular features and light colour, supposed to be peculiar to Europeans, prevalent among all the Moroccan aborigines, while similar traits have been met by Barth and Lenz among the kindred Tuaregs of the Western Sahara. This universality of the type is the best answer to the suggestion that it may be due either to Roman or Vandal interminglings, for neither of these races ever spread very

\* Cf. also *Tamazigt*—the Berber language, more particularly that of the Saharan Tuaregs. When stripped of its feminine, pre- and postfix particle *t*, *Tamazigt* is seen to be the Maxygs of Herodotus (later *Masices*, *Masices*)—i.e., *Amisigh*, pl. *Imazighen*. "Freemen," still the most general name of the Mauritania Berbers.—A. H. Keane, *Ethnology* (p. 384).

far from the seaboard, at least in Mauritania, and even in Tripolitana their farthest outposts were those of Phasania (Fezzan). Their names, however, were widespread, and it is interesting to find the term *Rumin* (Romans) still current in the trans-Atlas regions in the sense of Europeans, foreigners, and even Christians. When leaving Agurza, on the southern slope of the Great Atlas, Mr. Harris was greeted by the friendly natives with the words *Arja, Allah ijibna er Rumin*, "Come back again; God bring us Romans" (Europeans)!

There was, perhaps, more reason for this mutual feeling of goodwill than either party could be aware of. As our knowledge of the Hamitic aborigines increases, it becomes more and more evident that the North African and European peoples belong fundamentally to the same primitive stock, which, as elsewhere shown by the present writer, had its origin more probably in the south than on the north side of the Mediterranean. From this cradleland of the highest division of mankind, the race spread eastwards through Egypt to Asia, leaving a record of itself in Prof. Flinders Petrie's "New Race" of the Nile Valley, and northwards across then continuous land to Europe in company with the late pliocene and early pleistocene African fauna. Later this primeval stock became modified in its original home by the reflux movement of differentiated Semites from Asia, and leavened in Europe by the spread of Aryan-speaking peoples over the whole of that continent. Thus, while the present inhabitants of North Africa may be spoken of as Hamito-Semites, those at least of West Europe, its peninsulas and islands, may be regarded as mainly Aryanised Hamites. But not all of them, for the little Basque group still surviving in the Western Pyrenees has preserved the original mother-tongue, which the late G. von der Gabelenz regarded as a member of the primitive Ibero-Berber stock language.\* If this view be confirmed by further linguistic inquiry, a solution will be afforded of one of the great fundamental problems in the evolution of the human family.

Nor need we Europeans be ashamed of such a connexion. Mr. Harris, who has had such exceptional opportunities of studying them *in situ*, speaks in glowing terms of the many noble qualities by which the lawless and apparently ferocious Berber tribes of Morocco are favourably distinguished from their Semitic (Arab) neighbours. They are lawless and turbulent, thanks to generations of misrule, and in virtue of that undying love of freedom, which is expressed in the national name, and which has saved them from extinction during the thousands of years that they have been successively exposed to the attacks of Phœnician Semites (Carthaginians), Romans, Vandals, Byzantine Greeks, and Arabs. But in their mountain homes Mr. Harris found them everywhere genuinely kind, gentle, frank, and unselfish to an extraordinary degree.

"Fierce as they are in war, the people of

\* Die Verwandtschaft des Baskischen mit den Berbersprachen Nord-Afrikas nachgewiesen. (Brunswick, 1894.)

Dads [in the anti-Atlas region] are when at peace the gentlest of creatures, extremely devoted to their children, and living a home-life absolutely unknown among the Arabs. Just as in appearance, so in moral character, do they excel, and the vices so common among the Moors [sedentary town Arabs] are unknown in the homes of the Berbers. They seem to possess none of the uncontrollable passion that is so large a feature in the Arab character, and its place is taken by affection and sincerity."

At Dads Mr. Harris secured the services of a native guide for the rest of the journey to Tafilet, who was a "typical Berber," of splendid physique, but whose heart

"was even better than his looks; more than once as we tried to sleep of a night, our teeth chattering with the frost, he would cover me with his warm cloak, sharing it with me until I slept, when he would give up his half so that I might be warmer, and in the morning tell me half a dozen lies, saying that he had been so hot he had kicked it off, and it was only by accident that I found myself warm and comfortable and him half frozen."

So trustworthy did he prove, that Mr. Harris, travelling in the disguise of a Mahomedan pilgrim, did not hesitate to reveal himself to his Dads friend, who kept the secret loyally, and, in fact, regarded the affair as "a tremendous joke, reiterating his approval of my venturing where none had ever trod, and where my life, if discovered, was worth probably about half an hour's purchase."

The book is beautifully printed, and enriched with numerous excellent illustrations prepared by Mr. Maurice Romberg from sketches and photographs by the author. There is also a sketch map of the route, and an index, which, however, is a specimen of what an index ought not to be. References are given without the least discrimination to every page where a name occurs, so that "Arabs," for instance, is followed by fifty figures, "Berbers" by eighty-four, "Tafelet" by thirty-eight, and so on. Such an *embarras de richesses* defeats its purpose, unless that purpose be to try the patience of the student beyond all endurance.

A. H. KEANE.

*History of the Post-office Packet Service, 1793-1815.* By Arthur H. Norway. (Macmillans.)

THE records of the Post-office, which slumbered in neglect for many a decade, have within the last few years been stirred into activity. Chronicler after chronicler has arisen at St. Martin's-le-Grand, and claimed for himself a section of its history which he could call his own, and within which he could dig and delve. Mr. Baines has appropriated the history of the development of the telegraphs and telephones, and has imparted to us many a curious detail in the progress of the Office during the last half century. Mr. Joyce has taken a wider range, and has completed a full survey of its history from the establishment of postal communication, an inquiry which involved the protracted investigation of huge bundles of official documents. Another enthusiast, Mr. Hyde, has traversed many

a by-way in postal life in search of romantic and picturesque incidents. Now comes another investigator into the past, and he has been fortunate enough to find a sphere of labour practically unexplored by any of his predecessors. This is Mr. Norway, who has seized on the chronicles of the packet-service during the long French War; and we shall probably not err in supposing that to him the task has been sweetened through a relationship with the Captain John Arthur Norway, whose gallant deeds are recorded in its pages.

The history of the packet-service during this period is practically a record of the prosperity of Falmouth. The town was not called into existence, the very name of Falmouth was not created, until after the restoration of Charles II.; and its life was due to the influence of the family of Killigrew, one of whom, from his activity in rushing about the continent of Europe with royal messages, was dubbed "Sir Peter the Post." The first buildings were erected about 1615; and the town rapidly expanded, so that when Hals wrote his *History of Cornwall*, at the end of that century, he was justified in penning the words:

"In this town his majesty hath his custom-house collector, comptroller, customs, surveyor, sea and land waiters, and from this town the packet-boats from Lisbon to America receive their despatches from their agent, to the great advantage of this place in times of peace and war."

Mr. Norway concludes his history with some reflections on the neglect which has befallen the memory of those who risked their fortunes and their lives in the attempt to maintain postal communications with our colonies and our fleet. It was not until he conversed in the churchyard of Mylor, on the slopes of the Fal, with its aged sexton that he could discover any precise information on the career of one of the brave combatants in this service. But had he examined the monuments within the parish church of Falmouth he would have found some memorials of more than one of the heroes commemorated within his pages. There are inscriptions on its walls to the memory of Capt. James Bull; Capt. Isaac Moorsom; James Ure, the surgeon on board Capt. Norway's ship the *Montagu*, who was killed in 1813, at the age of twenty-three; and, perhaps saddest of all, there is a memorial-stone for the passenger from New York who was slain off Scilly in defending the packet-ship against a French privateer.

The record of many a stirring deed of British pluck, fighting against long odds, will be found in the narrative of Mr. Norway. The packet-boats were often insufficient in size, they were frequently without the requisite weapons of defence, and the total of the crew always fell short of the numbers fighting in the vessels of the enemy. But the sailors in the packets rarely failed to render a good account of themselves in the struggle to which they were exposed, and in not a few instances they came off victorious over their foes. One or two of these combats—notably that of the *Antelope*, under Boatswain Pasco, "an illiterate fellow who could not write his name, but a brave sailor and a born leader of men"; and the

fight of the *Windsor Castle*, when the ship was in charge of William Rogers, the master—have passed into history. But the recollection of most of them had perished, though they will now live again in the chapters of Mr. Norway. At one time the sailors at Falmouth "waxed fat and kicked," and for a few months the packets were moved from the Fal. But under the pressure of penalty the men proved more reasonable, and the Department speedily realised that the convenience of transport from Falmouth could not be paralleled elsewhere. The service was restored to the town after a removal of a few months, and happiness once more reigned supreme. The post-office agent at Falmouth during the crisis, a gentleman named Christopher Saverland, proved to be versed in the arts of diplomacy. His action was agreeable to his chiefs in London and also to the commanders of the packet-service. On his death in 1821, the captains erected to his memory in the parish church a tablet "in testimony of their esteem and high sense of his public character."

An unfortunate key-note is struck at the beginning of this volume. The first two lines of the prefatory remarks contain a couple of awkward misprints, which should not have passed without correction. We observe, a few pages later, that Mr. Norway does not seem to be aware that "the Spanish traveller, Don Manuel Alvarez Espriella, who visited England in 1808," was no other than Robert Southey. His observations are none the less true or amusing on that account, but they cannot be imputed to the keenness of a Spanish grandee. The reader who is undeterred by these points, and goes further in his perusal, will not be disappointed. The volume discloses an interesting tale and it is told with much sprightliness. Those who applauded the surrender of Heligoland to Germany should note the testimony of Mr. Norway, in his ninth chapter, to its value to this country in times of struggle against a whole continent—times which may recur at no distant date.

W. P. COURTNEY.

*Poems.* By Emily Hickey. (Elkin Mathews.)

IT is less than ten years since Mr. W. B. Yeats published, in his *Fairy and Folk Tales of the Irish Peasantry*, a little tale called "The Countess Kathleen O'Shea," regarding which we are told in a footnote—"this was quoted in a London-Irish newspaper. I am unable to find out the original source." Since that time the tale has been made the basis of three noteworthy poems—the first by Mr. Yeats, the second by Mrs. Tynan-Hinkson, and the third, and last, by Miss Emily Hickey. To Miss Hickey's poem, which is called "The Ballad of Lady Ellen," there is prefixed a fine piece of prose, which contains the argument of the poem, and, as I want to say some things on the argument of the poem, I subjoin that passage:

"There was a very mighty famine in the land, and the people's cry went up day by day, and many of them died. And the Lady Ellen, their Duke's daughter, sold her jewels and her rich robes, that the people might have wherewith to stay their hunger: for her father, the



Ruler of the land, cared not a whit whether the folk lived or died, and would not hearken to the praying of his daughter on their behalf.

"Then, when she had spent all she had, the lady went forth into the city, in the disguise of one of mean estate; that with her own eyes she might see the plight of the people, and hear it with her own ears.

"And lo! she learned how the emissaries of the Evil One were buying the souls of the folk, and how the folk were selling their souls that they might have bread for themselves and for their children.

"Then the lady, knowing this dreadful thing, prayed once more to the Duke, her father, on the folk's behalf, and found his heart as hard as the nether mill-stone.

"And so she sold her own soul to the Evil One for a mighty sum, and bought therewith food and seed-corn for the people.

"So plenty drove out famine, and the emissaries of the Evil One were hounded forth, not as at that time to return.

"And the soul of the Lady Ellen fared forth to hell, and lo! at the very heart of hell she found the Lord's heaven, and was laid to rest on the bosom of Mary."

This, then, is the story which is being set to music by those of Ireland who to-day keep green the memory of the harp that once through Tara's hall the soul of music shed. It is a beautiful story; but, says one of these harpists, "the source of it I know not," while another of them, the writer of the book here under consideration, goes further, and says: "It is, I am informed, certainly no Irish ballad." These are grave drawbacks to it as a theme for that harp of Tara; and there is another drawback to it which, to my thinking, is as grave. The beautiful tale points a very unbeautiful moral, no less unbeautiful an one than this: "The devil helps them who cannot help themselves." No one shall make me believe that the Isle of Saints is the home of the story which yields this shocking variant of the good old saw, "God helps them who help themselves." The young person will take grievous harm from this tale, and the old person—may I be allowed to say here that we do not show half enough care of the old person?—will take grievous harm from it too. These persons, both, have always been told that to go to the devil is to do a very wrong thing, for whatever reason it be done, and under whatsoever circumstances. Now the poem of the Lady Ellen, and both the poems of the Countess Kathleen, tell, to state the facts of this matter in plain English, how a very sweet lady, who was an Irish patriot, went to the devil, and thus obtained a temporary solution of the Irish question; for what has this question ever been but "a very mighty famine in the land, and the people's cry going up day by day, and many of them dying"?

The result of the Lady Ellen's going to the devil is that her soul fares forth to Hell; but, lest the Nonconformist conscience, which some philosophers among us are beginning to think is the all of conscience now left in the world, should be made too happy, we are told that on arriving in Hell she finds at the very heart of it the Lord's Heaven, and is laid to rest on the bosom of Mary.

All's well that ends well, but this is parlous eschatology. Besides, it is newest

of newest. It is decadent, it is *fin de siècle*—only odious terms will describe its odiousness. It is so horribly unhealthy, that the unhealthiness of it must strike even that Scotchman (were he still living, as his like, by thousands, are still living) who—so the author of *Obiter Dicta* tells us—"could not for the life of him understand how a book could properly be said to enjoy either good or bad health," and who probably lacked the same perception in regard to a book's theme.

When we leave the ethical for the literary aspect of the three poems, the case presents itself in a different light. They are each and all of such singular beauty that I, for one, will frankly admit that, with eyes wide open to their moral defect, it would go hard with me, were I empowered to do so, to "call in" the whole edition of any of them.

To pass now to an analysis of Miss Hickey's ballad. With the exception of, perhaps, two couplets it is wholly admirable. The couplets are:

"But Lady Ellen, who loved them so,  
Was gone from the sound of their weal or woe,"

and

"Let fiery-hearted rubies deck  
Your rosed-white ears and lilled neck."

"Who loved them so" is not good prose, and it is execrable poetry. As for "rosed" and "lilled," these are words which may pass in prose of a certain type—the first of them is rather effective in the following words, which describe the dress of a lady of the end of last century, "head-dress in rosed toupet and laced cap"—but they will not pass in poetry of any type. Miss Hickey, as a poet, should leave such language as that to the poetasters. In the same way, as a scholar, she should leave such language as this to the pedants:

"No pestilential sloughs of decadence  
Have ever clogged your spirit, fouled your sense."

These are words (they occur in the poem "Ad Poetam") that do not even run, but crawl; and the writer of them can make words not only run, but dance. She does so here. I return to her "Ballad of the Lady Ellen:

"Your maids must bu k you royal fair,  
With a golden circlet round your hair;  
And a stately robe of cramoisie,  
Set with the fine lace daintily.  
Bid your ladies bring for you  
The scented glove and the brodered shoe."

That is excellent. And this has the right note too:

"Goodly fair, indeed, to see  
Are piles of the red and the white money."

And this—

"She bad that none should come to her;  
And she drew the bolts of her high chamber."

While acknowledging her indebtedness to the prose version of the Kathleen story given by Mr. Yeats in his *Fairy and Folk Tales*, Miss Hickey points out that she has made "very considerable alterations and additions." I am acquainted with her prose original, and cannot agree with her in this matter. The main difference between her poem and the folk-tale in question appears to me to be one of diction. The tale is written in racy Anglo-Irish, opening

with the typical pleonasm: "A very long time ago, there suddenly appeared in old Ireland two unknown merchants of whom nobody had ever heard." Miss Hickey's poem is written in the dignified language which, in the Irish home of my childhood, we used to call "*English-English*," pronouncing that italicised word with just enough sarcasm to set forth what we considered to be the inferiority of English-English to Irish-English. As one who has, mayhap, not yet wholly shaken off old mental slough, I am led to close my remarks on Miss Hickey's beautiful ballad with this one—that in it, as in all her poetry, her style and language is just a little too English-English for an Irish poet. It is a high charm in the work of the best among her contemporaries that, without employing, at every turn, what English people somewhat vaguely call "*the brogue*," there is almost always noticeable in their language that lovely thing, the Irish lilt. If Miss Hickey is not to be ranked with the English-English poets—and we can ill spare any from our Irish-English ranks—she must put Irish tales to Irish music. But if she is willing to go over to the majority, she is assured of welcome so long as she produces work as exquisite as that which marks the sonnet which follows, and above which she has put a German name:

"My love beloved is mine, and I am his!  
My poet beautiful and great of soul!  
The coming days may bring me joy or dole,  
But naught remains for me to gain or miss.  
My soul hath met his soul in that still kiss,  
My life stands fearless out, a perfect whole,  
My brow is lucent with the aureole  
Set round it by his great love's emphasis.  
"I know not how such glory as this can be;  
I am as one who, after heavy noise  
Of tempest and the shouting of the sea,  
Comes to a paradise of perfect joys,  
Where every gift and grace, in equipoise,  
Goes round a sun of light, eternally."

ELSA D'ESTERR-KEELING.

*A History of Gardening in England.* By the Hon. Alicia Amherst. (Bernard Quaritch.)

SOME four or five years ago Mr. Percy Newberry suggested to Miss Amherst that she should edit the articles he had contributed to the *Gardener's Chronicle* on the History of English Horticulture. The subject proved so fascinating that she was led to pursue it beyond its original limits; and the result is this beautiful and interesting volume, far too modestly described as "a handbook by which to classify gardens and fix the dates to which they belong."

It is really the most complete history of English gardening we possess; and in its compilation Miss Amherst has drawn from public records, monastic cartularies, and private documents a vast amount of curious and interesting information. It is, perhaps, open to question whether her mode of arrangement has been the best, but her insight and industry deserve the warmest recognition.

Gardening as an art was probably unknown in this country before its occupation by the Romans, and what progress was made by them in introducing it is a matter rather of inference than of fact. There is a

tradition that one species of stinging-nettle was brought by them as an esteemed pot-herb, and probably many of the vegetables now in common use are of Southern origin. Not a few Saxon names of plants can be traced to Latin sources; and most of these—if not all—are attached to what we still regard as exogeneous plants: e.g., the "mor beam" (mulberry), "ciris beam" (cherry), "fic beam" (fig), "Persic treow" (peach), and even "win treow" (vine). The kitchen-garden, as we call it, naturally preceded the pleasure garden. It was an almost invariable adjunct to the monastery, and to the religious orders must be attributed whatever progress horticulture had made in the Middle Ages. The earliest writers on the subject in English were Churchmen—Alexander Necham, Abbot of Cirencester, in the twelfth, and Bishop Grosseteste in the thirteenth century. But in the Middle Ages what has been called "the discovery of natural beauty" was made by the Italians, and slowly spread among those European nations with whom they were brought in contact. Gardens for beauty, as well as for use, came into vogue; and even in England kings and nobles learnt to care for them and, it would seem, to extract profit from them.

"Henry the Third's chief garden was at Woodstock; but he was not the originator of it, as there had been a garden there in the time of the second Henry. In it was the labyrinth which concealed the "Bower," made famous by the tragic fate of the Fair Rosamond. A halo of romance and mystery hangs round this hiding-place, but in reality labyrinths were by no means uncommon. There is evidence of the existence of labyrinths in very early times, and they, presumably, suggested the maze of more modern date. The first labyrinths were winding paths cut in the ground, and the survival of them is still traceable in several places in England. Of these Saffron Walden, with its encircling ditch, is the most striking example. Camden describes one existing in his time in Dorsetshire, which went by the name of Troy Town, or Julian's Bower."

Seclusion was the main object aimed at in the pleasure garden, where the arbour, or "privy playing-place," made of trees thickly intertwined with climbing plants, was a conspicuous feature, and scarcely less so the fountain or cistern of water. Of flowers those most in favour were the periwinkle, the marigold, violets, lilies (including the iris), and the rose:

"The savour of the roses swote  
Me smoe right to the herte rote."

Of course, as the fortified castle gave place to the Tudor dwelling-house, the garden had greater space allotted to it, and grew in importance. The principal features in the fifteenth and sixteenth centuries were the railed beds of flowers, with knottes, mounts, arbours, and alleys. Sun-dials and carved beasts holding vanes were interspersed among the beds, and "topiary work"—more grotesque than beautiful—became a fashion. Later in the same period new ideas were imported from France, Holland, and Italy; and from Bacon's Essay on Gardens we gain a good idea of the then condition of horticulture and its formal character.

"It was in Queen Anne's time that Addison and Pope first ridiculed the old style and sought

to bring in the fashion of 'copying nature.' But the reaction and destruction of old gardens did not take place till later, when the theories they advanced had had time to spread. There is no lack of views and designs of gardens of this period. They are to be found in county histories, such as Plot's Staffordshire, Atkyns' Gloucestershire, and Dugdale's Warwickshire; also Beeverell *Les Delices de la grande Bretagne et de l'Irlande*, published at Leyden in 1707; in *Britannia Illustrata*, 1709, with a large series of views by Kip; and in other similar works. If the authors had foreseen the annihilation that was to fall on so many gardens, they could hardly have more carefully preserved their designs. But these pictures are mostly taken from some imaginary point, and give a bird's-eye view of house, gardens, and surrounding landscape in a conventional plan, regardless of perspective. Faithful representations though they may be in many cases, the formal garden, as they show it, has lost all its poetry: the pale tints of the tender shoots of the beech hedges in the spring, the soft green of the sheltering yews in winter, the secluded alley, or the woodbine-covered arbour, have no charm when set down in these stiff lines of black and white."

It is not necessary to trace the rise and progress of landscape gardening under the hands of London and Wise, Switzer and Bridgeman, and especially "Capability" Brown and Kent. They did good work in banishing the Dutch style and what Walpole called "the verdant sculpture" which disfigured the beauty of English gardens.

Miss Amherst has greatly added to the value of her book by her bibliography of gardening. She gives a carefully prepared list of printed books on the subject, chronologically arranged and carried down to 1837, and also the names of authors. Nor must we pass over without notice the numerous illustrations—many drawn from early sources—which adorn its pages, and the index which renders it complete.

CHARLES J. ROBINSON.

#### EARLY GERMAN MYSTICISM.

*Meister Eckhart und seine Jünger; ungedruckte Texte zur Geschichte der Deutschen Mystik, herausgegeben von Franz Jostes.* (Freiburg, Schweiz.)

This most interesting work is the result of a discovery of MSS. in the town library of Nuremberg, which reminds one of the celebrated recovery of the Waldensian MSS. by Henry Bradshaw in the University Library of Cambridge. In both cases the temporary disappearance was due to the errors of the catalogue. Both sets of MSS. throw light on nearly the same period of Church history, both deal with mystics: in the one case with orthodox, in the other with heterodox, mysticism; the historical significance of the one, the theological context of the other, is the more important.

The volume is made up of sermon notes written down by nuns of the Saint Katharine Dominican Convent in Nuremberg. After hearing each discourse the Sisters seem to have put on paper the passages which most struck them. It is not always easy to detect whether this was done from memory only, or whether the writers had some copy or text before them. At times it seems to be the one, some-

times the other. The lovely mystic prose poem in praise of suffering on p. 52, and the verses which follow, can hardly have been taken down from memory. But, however this may be, we cannot but be thankful to these Sisters for preserving to us these fragments of the teaching of their spiritual masters. Scarcely less gratitude is due for the descriptive catalogue of 404 books which fills nearly fifty pages of the Appendix. From the documents taken together we might almost fancy that the favourite occupations of these Nuremberg Burgher Sisters were like those of Milton's Fallen Angels in "Paradise Lost," bk. ii., who

"retired

In thoughts more elevate, and reasoned high  
Of providence, foreknowledge, will and fate;  
Fixed fate, freewill, foreknowledge absolute  
And found no end, in wandering mazes lost."

Not that I would insinuate that these good Sisters belong to the ranks of fallen angels; but rather that Milton, who has made a hero of his villain, is here ascribing to the fallen angels employments which would better befit spirits who had never lapsed.

If we consider this work as a contribution to early German mysticism, it is evident that it can be only a fragmentary one. We cannot be sure that the good Sisters thoroughly seized the meaning or reported the exact words which follow the phrases—"Maister Ekkart sprach" or "Bruder Heinrich sprach disen sermonen"; but, so far as we can understand their mysticism, it seems to follow the great outlines of nearly all Christian mysticism. The authors most frequently cited are the Pseudo-Dionysius, St. Augustin (into whose words the preachers or writers frequently read a meaning which the Father never dreamt of), and St. Bernard. The ruling ideas seem to be these: everything is contained in God, the world is eternal in the sense that it was eternally existent in God. God's self-consciousness or self-contemplation is the cause of all existence or being, because He was all things eternally in Himself. The Son is as soon as the Father had consciousness of Himself, and the Holy Ghost is the necessary result of the will and love of the same eternal act. To gain God the soul must lose itself in God, the guilt is that the soul cannot annihilate itself in God. Yet this does not lead to vague pantheism or to Molinistic nihilism. For freewill is necessary to all self-consciousness whether in God or man. God is the highest personality; the soul does not lose but enhances its own personality by its union with or absorption into God. There is, too, the favourite idea or fancy of the whole macrocosm of the universe being represented in the microcosm—man. These are abstruse and difficult matters, they touch on the most insoluble problems of Christian theology and philosophy; yet they are here treated of in the simplest language. There is no difficulty in the terminology or in the grammar, we seem to be reading over again the opening verses of St. John's Gospel; and we wonder as we read how this plain and simple language, this translucent style of the fourteenth and fifteenth centuries, should have developed into the



involved grammar, the cumbrous sentences, the strange and harsh terminology affected by German writers of the nineteenth century.

To all who delight in mysticism it will be a real treat to spend an hour or two with these Nuremburg nuns, as they report in simplest phrase what their well-loved masters taught them in the days of old.

WENTWORTH WEBSTER.

#### NEW NOVELS.

*The Sport of Stars.* By Algernon Gissing. In 2 vols. (Hurst & Blackett.)

*The Red Cockade.* By Stanley Weyman. (Longmans.)

*A Master of Fortune.* By Julian Sturgis. (Hutchinson.)

*Felix Dorrien.* By Reginald Lucas. (Ward & Downey.)

*Comrades.* By Annabel Grey. (Drane.)

*A Woman of the Commune.* By G. A. Henty. (White.)

*A South Sea Siren.* By George Chamier. (Fisher Unwin.)

*The Cleckin Inn.* By James C. Dibdin. (Archibald Constable.)

*One Hour of Madness.* By Gilberta M. F. Lyon. (Digby, Long & Co.)

*The Weird Ring of Aviemoor.* (Digby, Long & Co.)

BUT for the wilful improbability—amounting to impossibility—of the closing incidents, Mr. Algernon Gissing's new story would take high rank as a study of humanity. But the final separation between Theodore Carr and his wife Laura is incredible: they are the sport of Mr. Algernon Gissing, not of the stars, which invariably fight in their courses for simple sexual love, and the morality which is based upon it. When she was Laura Blakenhurst, the bright, capricious daughter of a tyrannical squire, and he was a struggling, susceptible lad, he fell in love with her. It is quite natural, therefore, that when he, unmarried, again meets her as a widow, his old feeling for her should have been revived. But that, after they are married, he should sacrifice her, himself, everything, for the old man Benjamin Saloway, who has brought him up, and his daughter Emily, whom he has tried to love—but failed—is "agin nature" and therefore not "inevitable," although it is pronounced to be so by Laura when she comes to see how her husband and his sentimental experiment are getting on. Otherwise *The Sport of Stars* is one of the most notable novels that have appeared for many years. Mr. Gissing's analysis of the characters of the two contrasted representatives of classes and masses in his story—Geoffrey Blakenhurst, and the temporarily energetic and socialistic cobbler Benjamin Saloway—is perfect. Nor is it too much to say that his realisation of the evolution of character in Theodore Carr, who with a spice of healthy selfishness in him would have made a second Felix Holt, is almost worthy of George Eliot. Firkins, as a *bour-*

geois Napoleon, is a very good study; and Major Kennet, as a rival and foil to the painfully serious Carr, is "good fun" of the quieter sort, although he occasionally recalls too readily Jerrold's Major Loo.

*The Red Cockade* is full of incident and well written. But it will not rank among Mr. Weyman's greater books. He has been over weighted with his "period," or perhaps his heart was not in it. He is invariably successful when he reproduces the romantically picturesque—or the picturesquely romantic—in French history. But epic or at least Carlylean force is needed to do justice to the French Revolution. The purely historic portions of *The Red Cockade* give too readily the impression that its author had "read up"—assiduously enough no doubt—before writing it. At the same time the struggles between the Revolutionists and their opponents are admirably told. In particular, that last fight or massacre, in which St. Alais, the true hero of the story, dies, is a magnificent piece of description. St. Alais is a fine specimen of the old noblesse, while the narrator of the story is a quite probable example of the politician who does not quite sit on the fence, but who cannot help his head being with the Revolutionists, or his heart being with the Royalists. In the representation of French family life of the socially higher orders, Mr. Weyman has no rival among literary artists—not even Mr. Conan Doyle. It is hardly necessary, therefore, to say that the St. Alais portraits, more particularly that of Denise, the heroine, are admirable.

*A Master of Fortune* is one of the very best of Mr. Julian Sturgis's stories—readable, human, full, of course, of eccentricity, but not infested with any smarter writing than "It was a midnight evening, all electricity in lights and temperaments, sparkling with real diamonds and with wit less real, roaring softly with a babble of words, crackling with frequent laughter." Mr. Sturgis shows rare skill in bringing together Carteret Ultimus and Millicent Archer, then parting and finally reuniting them with fierce quarrels and tears. Millicent in her character of adventuress—who, owing to circumstances, takes to financial gambling—may seem a trifle too "bold." But in the end her true womanliness asserts itself. And Carteret's chum, Tommy Seafeld, is half-brother to Tommy Traddles.

There is a very great difference between Felix Dorrien and his friend Lord Southborough. Felix is "astonishingly handsome." He is tall, very slim, with broad shoulders, and carries himself with a superb air. His features are "as regular and perfect as an artist could desire or design." He had formerly worn a small moustache; but a gushing young lady in Washington, "addicted to sculpture," had induced him to cut it off, in order that she might make a cast of his head for what she described as a Greek god. Southborough, on the other hand, has sandy hair, freckles, and a big disjointed frame. Yet in the race for the good things of life, including a remarkably good woman, Southborough beats Felix. This is largely

due to the fact that Felix, while he has many of the fascinations of Lord Beaconsfield's pretty political men, has also not a little of the unscrupulous selfishness of Randal Leslie in *My Novel*. It is true that Felix, unlike Randal, is not wholly bad. He repents him of his wickedness, and more particularly of jilting Rosamund Foster, the pretty girl whom he meets at Geneva, and in a sense compels to fall in love with him. But his biographer's object is to contrast the man who is all head with the man who is all heart, and to give the victory to the latter, or, in other words, to illustrate the superiority of the power which is purely moral over the power which is purely intellectual. And in this enterprise Mr. Lucas quite succeeds. It is in a state of depression, caused by the shameful conduct of Felix, that Rosamund Foster consents to marry Southborough. Having done this, she proceeds to make a man and a politico-social success of him, and in doing so makes a very good woman of herself. All this is very well managed by the author. He makes Felix, however, contract an unnecessarily uncomfortable marriage; and the end of the whole—the union between his daughter and Rosamund's son—strikes one as artificial justice.

The author of *Comrades* has certainly "put a great deal of work" and a very large number of characters into her book. What with vulgar life in slums and below stairs, and still more vulgar life in society, and murders and conspiracies, and up-to-date journalism, and deliciously idiomatic French phrases like *vous connaissez votre monde*, it really attains the dimensions of an ordinary three-volume novel. But it is, after all, but a weariness of the flesh: unreality and exaggeration characterise everything and everybody in it. Eldred Aulstyn, M.P., murderer, ally of foreign and home revolutionaries, keeper of flower-shops, would-be abductor of flower-girls, lover of foreign countesses, and conductor of a modern "actuality" journal, is an impossibility and a bore at that. As for the Jowskys, Blavinskys, and other Tapperwits who, in the long run, manage to make away with Aulstyn—they are artificial enough to deserve to be for ever in the company of Lord Roper, who

"was a mischievous old man at the best of times, but he believed in *sangre azul*, and thought there was really no unpardonable sin in the social and moral calendar, except a want of *savoir faire*."

Something might have been made of the gin-loving and socialistic Windells and their more than ordinarily pure and lovely daughter Valencia, for there is no question whatever as to the industry of the author of *Comrades*. But she ought not to crowd her canvas, and should give up her Franco-English jargon.

*A Woman of the Commune* is in its way a careful historical study; but Mr. Henty does not here attain so great a success as in his excellent books for boys. For one thing, the dialogue is out of all proportion to the narrative; for another, the incidents, except, of course, the closing one, where Minette dies like the *petroleuse* she is, are rather tame. It

was, indeed, a risky experiment to introduce an English artist into the life of Paris before the period of the Commune, and Mr. Henty has not succeeded. Outhbert Hartington and Mary Brander make a very fair middle-class Romeo and Juliet. But their love-affair is of no account whatever, even although Mary's father is a good bit of a scoundrel. Arnold Dampierre and Minette Dufaire are much more interesting, if Minette does somehow look like Trilby taken to fire-raising. The best thing in this volume is the account of the fighting between Germans and French around Paris.

*A South Sea Siren* is about as queer a combination of pronounced flirtations and amateurish debating-society discussions as could well be conceived. One gets tired of Mrs. Celia Wyld, the Cleopatresque Becky Sharp, who plays the title rôle of the story; her "snowy bosom," "dishevelled hair," "passionate embraces," "half-draped figure," and quite undraped debts, are too much in evidence. One gets even more tired of her lover, Raleigh, who makes love to—or is made love to by—every woman he meets, from a commodore's wife to a milkmaid, as a preliminary to delivering long and incoherent speeches in a South Sea Tobacco—and Spirits—Parliament. Some of the declarations made in the name of what is termed "the law" are of a rather elementary character; for example,

"A true statement may be pronounced libellous, and punished as a crime; while on the other hand a false statement, even when made on oath, is not held to be perjury, unless it has a direct bearing on the case at issue."

Yet there is no doubt that the author of *A South Sea Siren* is familiar with life in Australia and New Zealand, especially in days anterior to the present, that he has read a good deal, and that he possesses a large fund of animal spirits. He has yet, however, to learn point and condensation. Poor Scotland has a great deal to suffer for; but it is rather hard that we should be told that the devil "did good service in the Middle Ages, and, according to Buckle, kept such a hard-headed nation as the Scotch in terror [sic] for centuries."

It is a pity that the author of a story having such an unmistakable air of historic reality about it as *The Clockin Inn* should have been so indifferent as to the accuracy of his English and of his Scots. Why, for example, should he, while reproducing the period of the '45, also reproduce such Cockney slang as "the party with the fat legs"? And why should he be so lavish of the word "tae," which, at the very best, is not independent Scots, but bad English, as in such a sentence as

"The lassie was delighted tae come tae Edinburgh, and made me promise no tae tell her mither; so Sir Michael he never could wun frae the army till yesterday, and when he called I was surprised tae see that the lassie had taen quite a dislike tae him and wouldna speak tae him."

Yet a good deal of spirit is displayed in the telling of the story, the hero of which is Will Scott, a Border smuggler, who by way of concealing his identity

enlists in the rebel army. But all of course to no avail, at all events in the long run, for a human sleuthhound—Thomas Mason, a resolute Customs officer—is after him, and he has made a host of enemies in the persons of "women scorned." So, after innumerable adventures and hairbreadth escapes, Mason shoots Scott—to the delight of one of the old crones with whom the book abounds, and who tells him that he has killed the father of his own wife. The adventures, old hags, and older superstitions in *The Clockin Inn* are all good in their way.

Lord Malreward was a very terrible fellow:

"He was tall, rather over six feet; his face was spoilt by its satirical expression, his brow was low and broad, his eyes brown, which more often than not seemed to flash fire, so terribly passionate was his nature, but at times they looked dreamy and even sad."

In an hour of madness, although he "was proud and revolted at the idea of bringing trade into his family," he married "the wealthy Miss Frances Smith, tall, with red hair, angular figure, ough!" He ought to have married Lady Nan; while Miss Smith ought to have married somebody else, though that somebody else would appear to have been rather "sensual." The expected happens. Lord and Lady Malreward grow more and more "apart." He loves Lady Nan, but she will not elope with him. His wife does elope, of course, and comes to grief in every way. When Lord Malreward finds himself "free," he would, of course, marry Lady Nan. But he has got into a wretched state of health and dies; and all that poor Lady Ann can do is to "say softly, 'Take me also, dear God.'" The plot of the story is thus seen to be altogether commonplace; nor does the Scottish scenery count for much. But Miss Lyon's sentences are delightfully short.

*The Weird Ring of Avenmoor* is very poor as a story, and even poor if it be regarded—as perhaps it should be regarded—as a bundle of legends and dissertations. Even the weird ring is, in modern slang, "a bit of a fraud." As for the plot, there appears at the beginning of the book the possibility of a good struggle for the possession of the hero Cameron, between Isabel the heiress and her governess-companion Elsie. But Cameron marries Lady Isabella Champneys, Isabel pairs off with her Captain Tournour, and in the last page Elsie appears as the wife of the celebrated Professor Pakenham "in the beautifully arranged study of a pretty garden-surrounded house at Oxford."

WILLIAM WALLACE.

#### CURRENT THEOLOGY.

*Our Bible and the Ancient Manuscripts*; being a History of the Text and its Translations. By F. G. Kenyon. With twenty-six Facsimiles. (Byre & Spottiswoode.) It is to be feared that when the revisers of the Authorised Version spoke in their preface or elsewhere of a Massoretic Text and a Septuagint, or even merely of a "text" or "some ancient authorities," they were using words not always understood of the people. What, many

persons ask, is an "authority"? What is meant by a "text," apart from a sermon? The natural history of MSS., their inevitable errors, the existence and causes of different readings, cannot be ideas very familiar to people who perhaps read little and have lost all tradition of other than printed books. It was most desirable that some competent person should explain things which, however well known to scholars and critics, lie quite out of the way of the mass of our fellow-countrymen and countrywomen. Mr. Kenyon tells the story in which these ideas occur with great success; and, as his information filters down from circle to circle, it will doubtless contribute largely to the general understanding of "The Book and its Story." He offers a good deal more than mere explanation too, as the word "Translations" in his title promises, and gives us, in fact, a very thorough handbook of one side, the external history, of our Bible. He tells us, not, to be sure, how and when the several books were written, but in what manner their words, once written, have been handed down to us. It is a subject every section of which has occupied the lives of many scholars, one of the very deepest interest to the world; and we shall be surprised if not only students who want to make some acquaintance with the principles of textual criticism, but also the whole mass of Bible-readers, be not grateful to Mr. Kenyon for his timely and valuable help. The plates by which he illustrates his subjects are very clear and beautiful bits of reproduction. His subjects themselves may be summed up thus: Why there are variations in copies of the Bible; what are our sources of information when we try to decide how a disputed passage ought to run; the form of the oldest MSS. of the Bible; the character and history of the Hebrew text; the Greek and other ancient versions of the Old Testament; the MSS. and ancient versions of the New Testament; and the English Bible, MS. and printed. We have read with special interest Mr. Kenyon's account of the preparation of the Authorised Version and the Revised Version. He has gone as far perhaps as it is possible to go in explaining the literary excellence of the former, and showing exactly wherein lies the superior accuracy of the latter.

"TEXTS AND STUDIES." Vol. III., No. 2.: *The Fourth Book of Ezra*. By the late Prof. Benely and M. R. James. (Cambridge: University Press.) Hitherto it has been to Hilgenfeld's *Messias Judaeorum* and Fritzsche's *Libri Apocryphi* that students have looked for the Latin text of 4th Ezra. The new Latin text presented to us now, based to some extent on MSS. unknown to Hilgenfeld and Fritzsche, is probably destined to supersede their labours. The late Prof. Benely—alas, that we should have to say "late"—had practically completed the revision of the Latin text when he died, but he left scarcely any material for an introduction. This deficiency has been supplied by Dr. M. R. James; but, though his work is on the whole well done, there are now and again blemishes which give us fresh cause for regret that the master hand which began the work was not also able to finish it. Thus, for example, Dr. James speaks of Prof. Benely's recovery of the Latin text of Ezra vii. 36-105 (see E. V.), as "the discovery of a lost chapter of the Bible," apparently oblivious of the fact that this section had long been accessible in the Syriac, Arabic, and Armenian Versions, and that its authenticity was universally recognised. He interprets the famous patristic quotation, "When a tree shall lie prostrate and again arise," as referring to the Resurrection of Christ, without showing the slightest consciousness that this application to Christ instead of to the cross



is at all original. And among the parallels to the eschatological signs mentioned in *Era v.* we miss the commotion of the sea at the Crucifixion mentioned by Arnobius and Alexander of Alexandria.

*Studien über Zacharias-Apocryphen und Zacharias-Legenden.* Von A. Berendts. (Leipzig.) This monograph on the Zacharias Apocrypha comprises nearly all that can at present be said on an exceedingly obscure subject. As all students of early Christian documents are aware, Zacharias, the Baptist's father, is frequently identified with the Zacharias who was slain between Temple and altar; and, as the latter is spoken of as a prophet (Luke xi. 50, 51), his personality got mixed up with that of Zacharias the colleague of Haggai. It is thus often difficult to determine whether early Christian allusions to Zacharias literature point to the Old Testament or the New. There is some probability that the authoritative name of Zacharias was utilised more than once; and the most interesting part of the question treated by Dr. A. Berendts is the possibility of some Apocryphon attributed to the Baptist's father underlying that very neglected and underrated work, the Protevangel of James.

#### CURRENT LITERATURE.

*The Works of Joseph Butler.* Edited by the Right Hon. W. E. Gladstone. In 2 vols. (Oxford: Clarendon Press.) The novelty introduced by Mr. Gladstone into this edition is the division of both Analogy and Sermons into sections, with a heading prefixed to each, summarising the contents. This arrangement unquestionably facilitates reference to any particular passage in the works; and as this will probably be regarded as the standard edition of Butler, quotations from it will readily be verified by the running indications of chapter and section at the top of the page. It is more doubtful whether a student reading the work consecutively will find the headings which have been introduced an interruption or an aid to thought. Their wording, however, is harmonious with Butler's style; and once granted the propriety of taking this liberty with "the mere body and figure of works such as those of Butler," the process of analysis could not have been more skillfully applied. An index to the sermons is a new thing, and will be useful. The index to the Analogy professes to present, under one heading or another, all the chief points in the argument. It is sometimes a little hard to see on what principle some of these points have been placed under a particular word, as the arrangement is not merely alphabetical, nor again wholly in the nature of an analysis. It is necessary to look at Butler from Mr. Gladstone's point of view, and with something approaching to his knowledge of the text, in order to see the points of the argument in their right perspective, as he doubtless does. The volume of Essays, which Mr. Gladstone promises to issue shortly, will complete the work, and explain more fully his reasons for commending to this age the great eighteenth-century apologist.

*Studies in the France of Voltaire and Rousseau.* By Frederika Macdonald. (Fisher Unwin.) The avowed purpose of these essays being to study "the strong, true, and universal ideas the French Revolution took for its law, not in connexion with that event, but in their relationship to what is called 'the modern spirit,'" one cannot help wondering why nearly half the book is devoted to the rehabilitation of Rousseau's moral character. Nevertheless, it is probable that most readers will be far more interested in these irrelevant chapters than in the discussion, distinguished by much warmth and many digressions, of questions

more obviously germane to the "strong, true, and universal ideas" afore mentioned. Miss Macdonald has no patience with "apostles of culture" who assert that the movement Voltaire led "served no positive and permanent spiritual purpose." But she thinks it is a sufficient answer to insist that, had Voltaire scourged intolerance a whit more tolerantly, Mr. Matthew Arnold himself might have perished at the stake; and she ends by virtually surrendering to the proposition that Voltaire "approached the religious question in an irreligious spirit." There is a chapter on Rousseau's educational theories which is lucid and suggestive, but full of repetitions; and another on the Social Contract in which Mr. Morley is severely taken to task for making Rousseau assume what he does not assume. Miss Macdonald is happier in her essays on Mme. d'Épinay, on Rousseau's treatment of his children, and on the authorship of the *intermezzo* "Le Devin du Village." She has had access to MSS. in the French Archives, and from the evidence of handwriting she has no doubt that there are extensive interpolations in Mme. d'Épinay's *Memoirs*, particularly in those passages which concern her friendship and quarrel with Jean Jacques. The account given in the *Confessions* (and grossly exaggerated by Lamartine and others) of the fate of Thérèse Levasseur's children is subjected to a long examination; and a most ingenious theory is started, according to which Grimm and Thérèse, and not Rousseau, should be held to blame in the affair. Miss Macdonald appears to succeed in proving that Jean Jacques, and not Grenet de Lyons or anyone else, really did compose the "Devin du Village," though we know from the *Confessions* that he did not scruple on another occasion to represent as his own composition a popular menuet which Venture had taught him. These three essays are very readable, if rather long. But neither they nor any others in the book have anything to say, except in a very general way, about eighteenth-century France. And considering that Voltaire is dismissed in one short chapter, it will occur to her readers that Miss Macdonald might easily have found a more significant and a more modest title than this of *Studies in the France of Voltaire and Rousseau*. The volume contains an incredible number of misprints, especially in quotations of French verse (with deplorable effects upon the scansion); and two excellent reproductions—of the Rouen portrait of Voltaire, and of Houdon's bust of Rousseau.

*The Cid Campeador: a Historical Romance.* By D. Antonio de Trueba y la Quintana. Translated by H. J. Gill. (Longmans.) Though not of equal genius, Trueba was put forth in the North of Spain as the rival of Fernan Caballero in the South. He did, or attempted to do, for the Basque Provinces what she did for Andalusia. Both reached their highest point in that style of descriptive fiction which the Spaniards so well call *Cuadros de Costumbres*. The audience to which both writers addressed themselves were the young, especially of the fairer sex. Trueba had, moreover, a pretty faculty of verse, which Caballero did not possess; but he approached nearer, both in prose and verse, to the great danger which besets all such writers, when simplicity degenerates into puerility, or even verges on inanity. It is not from authors of this class that we look for a great historical romance; they have neither the power nor the knowledge required to carry it out successfully. In spite of its inclusion in the "Coleccion de Autores Españoles" of Brockhaus; in spite of Mr. Gill's assertion in his Preface that "it is considered by Spaniards to be one of the best historical romances in their literature," *El Cid Campeador* is really a failure, and was admitted

to be so by Trueba himself; and after one or two more trials he abandoned for ever the historical novel as beyond his strength. He here collected together, without regard to age or date, all the legends which tradition has assigned to or foisted on the Cid, and grouped them all in a conventional framework of what the Middle Ages are popularly supposed to be by those who have never studied them. The result is something very like the historical novels of Miss Porter, *Thaddeus of Warsaw*, &c., which were the delight of schoolgirls some sixty years ago. Such work lends itself easily to translation; and Mr. Gill has produced a version which, notwithstanding occasional slips (the worst is the rendering *Gafó*, a leper, by "a nervous affection," and thus spoiling one of the prettiest legends), is pleasing and readable, and sufficiently accurate. One who has read this need not trouble himself further about the Spanish original; he will find nothing more in it.

WE have received *Debrett's House of Commons and the Judicial Bench* for 1896 (Dean), which is of special interest as containing the statistics of the new Parliament. Such a work as this, being now in its thirtieth year, stands in no need of conventional praise. It will be a higher compliment to its general utility to submit to the editor a few critical suggestions. In the first place, would it not be as well to banish altogether the armorial engravings, both of persons and of places? These are appropriate in a Peerage, or even in a list of county families, where coats may be assumed to be authentic. But here the editor himself insinuates doubts; and even when genuine, they possess no hereditary interest. In the case of places, it is particularly absurd to see the arms of a borough transferred to the county division that now bears its name. In the biographies of members, the editor shows himself too dependent upon the information supplied to him by the members themselves. For example, on p. 136 it would be easy to fill up the dates of graduation, and to add that the M.P. in question is now a Q.C. and also a professor at the Inns of Court. Among the statistics, we should like to have the number of voters on the register for 1896 as well as for 1895. The section dealing with the Judicial Bench is less open to criticism, and is particularly valuable as being the only thing of the kind published. But here we would suggest the entire omission of the Vice-Admirals of the Coast, who are in no true sense admiralty judges, and the giving of more attention to India. We look in vain, not only for the Judicial Commissioner of Burma and the Recorder of Rangoon (who are much greater personages than many included in the Colonies), but also for the Judges of the Chief Court in the Punjab. On p. 342 a County Court Judge is stated to have been born in 1825 and called to the bar in 1843—which is absurd.

#### NOTES AND NEWS.

MR. W. E. H. LECKY's new book, *Democracy and Liberty*, will be published by Messrs. Longmans & Co., in two volumes, on March 24.

MR. WILLIAM HEINEMANN will begin immediately the publication of a re-issue of the Works of Lord Byron, both verse and prose, edited by Mr. W. E. Henley, in ten monthly volumes. The poems will be arranged, so far as possible, in strict chronological order. The prose will consist of all the letters (public and private) and the diaries, removed from their environment in Moore's narrative, together with whatever new material the editor has been able to obtain, and annotated to explain allusions originally obscure or veiled of set

purpose. Besides the ordinary edition, there is to be a limited issue, on hand-made paper, with proofs of the portraits.

MESSRS. HODDER & STOUGHTON will publish this spring a theological book, by the Rev. Dr. John Watson, of Liverpool ("Ian Maclaren"), to be entitled *The Mind of the Master*, being a popular exposition of the teaching of Christ. Some of the chapters have already appeared in the *Expositor*.

MESSRS. HOUGHTON, MIFFLIN & Co. announce *The Life and Letters of Oliver Wendell Holmes*, by Mr. John T. Morse, junior. Who will be the publishers of the book in England we have not heard.

MESSRS. CHATTO & WINDUS announce for early publication *As we Are: as we May Be*, by Sir Walter Besant.

AMONG the new features in this year's edition of *The Statesman's Year Book* will be maps showing the frontier arranged between France and England on the Mekong, the Pamir delimitation, the disputed boundary between British Guiana and Venezuela, and the new arrangements with respect to Bechuanaland. The sections relating to the navies of the various States have also been entirely reconstructed, so as to show the precise present condition of each fleet.

THE S.P.C.K. will publish shortly, on behalf of the Archbishop of Canterbury's committee, a penny Church History, written by the Bishop of Stepney.

MR. W. R. WILLIAMS, author of *The Parliamentary History of Wales*, has nearly completed a similar work for Herefordshire, from 1213 down to the general election of last year. He has been able to recover, from research among contemporary documents, the names of not a few members who are omitted from the official Blue Book; and he has expended much pains on the identification of unsuccessful candidates. In former times Herefordshire could boast of five boroughs, now disfranchised—Leominster, Weobley, Bromyard, Ledbury, and Ross; and it used to have its full share of Parliamentary petitions. The book will be privately printed, and issued to subscribers, in an edition limited to 200 copies, through Mr. Thomas Carver, of Hereford.

MR. FREDERICK MARCHMONT, of South Lambeth-road, is preparing for publication a popular Handbook of Anonymous and Pseudonymous Literature, both ancient and modern, compiled mainly from works that have come under his personal observation during fifteen years' experience as a trade cataloguer. The arrangement adopted is alphabetical, under authors' real names, with a full index to titles of anonymous books, pseudonyms, and initials. The number of entries will be at least 2000. Besides bibliographical details, short notices will be given of many of the writers.

MR. WILLIAM CUDWORTH, author of *Round About Bradford*, and other historical works relating to the district, will have ready next month a History of Manningham, Heaton, and Allerton, townships of the present borough of Bradford. The work will be profusely illustrated.

MESSRS. OLIPHANT, ANDERSON, & FERRIER will issue about the middle of March *Allan Ramsay*, by Mr. Oliphant Smeaton, being the second volume of their "Famous Scots" series; and also a new volume of "The Golden Nails" series, entitled *Lamps and Pitchers*, by the Rev. George Milligan.

ANNIE S. SWAN'S new volume, which will shortly be published by Messrs. Hutchinson & Co., is entitled *The Memories of Margaret Grainger, Schoolmistress*. It will be illustrated by Mr. D. Murray Smith.

MR. HORACE COX will publish immediately *Professional Women upon their Professions*, by Miss Margaret Bateson. It records a series of conversations with ladies of professional distinction, upon such subjects as acting, singing, painting, nursing, School Board work, clerkships, journalism, &c.

THE Sunday School Union will shortly publish *Stephen: a Soldier of the Cross*, by Florence Morse Kingsley.

MESSRS. JARROLD & SONS will shortly add to their "Greenback" series of novels *Ruth Farmer*, by Miss Agnes Marchbank; and also a new edition of *The Last of the Haddons*, by Mrs. Newman.

A DRAMA, founded on the life of Francis of Assisi, by Mr. Henry W. Maughan, entitled *The Saint of Poverty*, will be issued very shortly by Mr. Elliot Stock.

MR. W. J. SINKINS, of Paternoster-square, will publish shortly a book entitled *A Wanderer in the Spirit Lands*, by Mr. A. Farnese, giving the experience of a soul after death, with an account of the Astral Plane and its inhabitants.

THE History of the Mutiny by Sir John Kaye and Colonel Malleson, and also the works of Mr. Haweis and the late Richard A. Proctor, have been transferred by Messrs. W. H. Allen & Co. to Messrs. Longmans.

MR. ANDREW LANG'S romance of the days of Jeanne D'Arc, *A Monk of Fife*, has already passed into a fourth edition.

MR. RICHARD H. VICTORY'S forthcoming book, *The Higher Teaching of Shakespeare*, announced in the ACADEMY of last week, is a volume of prose essays, not of verse.

A COMMITTEE has been formed at Nuneaton, the "Milby" of George Eliot, to collect funds for a public library, to be called by her name, and to serve as a museum of relics associated with her.

THE March number of *Macmillan's Magazine* contains a personal reminiscence of the late Alexander Macmillan, by one who knew him for nearly forty years; but there is one statement in it about which we confess that we should like additional confirmation. It is affirmed, as with authority, that the crowned head at the top of the familiar cover of the magazine is that of King Arthur. The other three are, of course, Chaucer, Shakspeare, and Milton; and we had always assumed that the fourth could be no other than King Alfred. The presentment and his position in English literature seem to support this. Perhaps Mr. W. J. Linton—who was doubtless the artist as well as the engraver—may be able to remove the doubts that we still feel.

#### UNIVERSITY JOTTINGS.

IN Congregation at Oxford, on Tuesday, the resolution in favour of admitting women to the degree of B.A. was rejected by 215 to 140 votes—a majority of 75 in a very full house. Consequently, the series of resolutions defining the conditions under which the degree should be granted to women were abandoned. The consideration of alternative resolutions, proposing to confer upon women diplomas or certificates, was postponed till Tuesday next.

THE discussion that took place at Cambridge on February 26, upon the admission of women to degrees, is printed in the current number of the *University Reporter*, where it fills nearly twenty columns. No such semi-official record is ever published of speeches at Oxford.

THE grace for appointing a syndicate at Cambridge to consider the whole question of granting further rights to women will be submitted to the vote on Thursday next.

FOR the professor's place in the Hebdomadal Council at Oxford, vacant by the resignation of Mr. T. Raleigh (on his appointment to the registrarship of the Privy Council), two candidates have been nominated—Prof. Dicey and Prof. Lock, who may be regarded as representing the two parties into which the university is divided for academical purposes. The election will take place on March 19.

THE Right Rev. Dr. G. R. Eden, Bishop of Dover, has been appointed lecturer in pastoral theology at Cambridge for the current year.

AT the invitation of the faculty of law at Oxford, Dr. James Bryce, late professor of civil law, will deliver a public lecture on Saturday next, in the hall of All Souls College, upon "The Constitution of the two Dutch Republics in South Africa."

AT Cambridge, as at Oxford two years ago, arrangements have now been made for the training of student interpreters, sent to pursue their studies in the university by the Foreign Office.

IT is interesting to notice that Mr. A. J. Balfour has been appointed an elector to the Knightbridge chair of moral philosophy at Cambridge.

AT the meeting of the Cambridge Anti-quarian Society held on Wednesday of this week, Mr. J. Bass Mullinger was to read "Notes on the Relations of Lord Bacon [sic] with the University of Cambridge."

THE public lectures of the Rev. J. E. Odgers on "Christian Archaeology," referred to in the ACADEMY of last week, are being delivered at Manchester College, not at Mansfield.

A CORRESPONDENT calls our attention to an announcement in the *Cambridge University Reporter* that, at a meeting of the Philosophical Society next Monday, a description will be given of the skulls found at Giron in 1881. He presumes that the date is so fixed as to exclude the disturbing element of female education.

DR. ROBERT PRIEDSCH, who has just brought out the first volume of his monumental work, *Deutsche Handschriften in Englischen Bibliotheken* (Erlangen, 1896), has been appointed lecturer in English at University College, Liverpool.

MR. T. H. ISMAY, on behalf of the White Star Line Company, has offered £2000, to found a scholarship for nautical engineering and marine architecture at University College, Liverpool, as a memorial of the late Sir Edward Harland.

THE Rev. Dr. John Watson, of Liverpool, known in literature as "Ian Maclaren," has been appointed to deliver the Lyman-Beecher lecture on "Preaching" at Yale University.

UNDER the title of "Prussia Scholastica" (Leipzig: Spitzgatis), M. Perlbach has reprinted from the *Monumenta Historiae Warmiensis* a catalogue of all the Prussians (East and West) whose names are to be found on the registers of universities in the Middle Ages. The period covered extends from 1313, the earliest entry to be found at Paris, down to the beginning of the sixteenth century. The total number of names is just 4000, of whom no less than 1213 were at Leipzig and 962 at Cracow. Then follow—Vienna, 431; Prague, 299; Frankfurt, 296; Rostock, 221; Cologne, 159; Bologna, 109. The value of the catalogue is greatly enhanced by a series of elaborate indices, classifying the places of origin according to diocese, and also the Christian and surnames. Among the Christian names, as might be expected, John vastly predominates, while Nicholas has a good second place. Other names well represented are George, James, Peter, and Martin. We are surprised to find only fourteen Williams, nine Fredericks, and three Ottos.



The English universities are conspicuous by their absence; and, unfortunately, we are unable to contribute much information. The earliest Register of the University of Oxford, from 1449 to 1571, edited by the late C. W. Boase for the Oxford Historical Society, has no classified index. The second instalment of the Register, from 1571 to 1622, edited by the Rev. Andrew Clark, not only collects the names of all Germans, but also arranges them (where possible) under their towns or provinces. We have not taken the trouble to extract those who must be Prussians; but it may be worth while to mention here the names of the following, expressly described as "Prussians," who are recorded as having read in the Bodleian Library between 1603 and 1613: Francis Benckendorff, John Coy, Philip Cluverius, Constantius Farenheid, and Reinhold Farenhad.

## ORIGINAL VERSE.

AT BEDFORD, E. H., FEBRUARY 25, 1896.

I SAW the mortal laid beneath the sod,  
With carven cross above her breast.  
I knew the immortal spirit was with God,  
A bright, pure soul had gained eternal rest.  
First of a band of friends to pass away,  
Her busy, useful life on earth is done;  
Ended for ever is our toilsome day,  
For her the promised rest has now begun.  
I stood and heard the solemn accents fall,  
"I am the resurrection and the life."  
God, whose great mercy watches over all,  
Had 't'en my friend from out our earthly strife.  
We left her lying in her peaceful bed,  
Until the dawning of that last great day,  
Trusting in One who long ago hath said  
That He will wipe all bitter tears away.

FLORENCE PEACOCK.

## MAGAZINES AND REVIEWS.

THE *Expositor* for March opens with an ante-Nicene Homily of Gregory Thaumaturgus, translated for the first time by Mr. Conybeare, with a prefatory note defining the genuineness of the homilies ascribed to this Father. Prof. Ramsay replies to Dr. Sanday on St. Paul and the Jewish Christians in 46 A.D. The weight of his reply is somewhat diminished by its personalities. Is his mind really so "non-theological," really so "commonplace," or normal in its working, as he supposes? That he is original and, to discriminating readers, instructive, in spite of his peculiarities, we very gladly admit. A striking sermonette by Dr. Dale will find readers. Dr. Bruce shows much insight in his treatment of Luke's idealised picture of the Christ, as also Dr. Abbott in his subtle inferences from phrases in the Greek text of John xi. (raising of Lazarus). Dr. John Watson, discoursing on "Jesus our Supreme Teacher," repeats unintentionally one of Jowett's last utterances, that the Church has not yet tried the Christianity of Christ. Dr. Dods, in his survey of recent literature, gives the longest notice to Dr. R. F. Horton, on the Teaching of Jesus.

THE *Boletín* of the Real Academia de la Historia for February opens with a critical examination of the MSS. describing the War of the Comunidades attributed to Gonzalo de Ayora. He decides against their authenticity, though they are contemporary documents, and prints extracts showing how the news of the election of Charles V. to the Empire was received at Valladolid. Then follows an account of church architecture in Barcelona in the fourteenth century by Padre F. Fita. A voluntary church rate was voted for the expenses of building; and when some parishioners wished to decline payment the

king, Eu Jaime II., in 1302, enforced the "talliam quam fecerunt et major et sanior pars ex dictis parochianis"—the minority must be bound by the majority. E. S. Dodgson has another instalment of Basque inscriptions, chiefly sepulchral, but of greater interest than those of last month. Padre F. Fita also gives an interesting account of the parish church of Baddalona, and of the carving and painting of the retables and other ornaments.

## CORRESPONDENCE.

THE LECTURESHIP IN ENGLISH AT CAMBRIDGE.

Cambridge: Feb. 29, 1896.

A grace for establishing a lectureship in English has lately passed the Senate, on the understanding that the income would be guaranteed by myself for the first five years.

It has rightly been objected that this is unsatisfactory, and I am therefore prepared to make up half the deficit (now amounting to about £400) before the first payment is made.

Before taking this step, I venture to ask for further support from all well-wishers who have not hitherto subscribed to the fund, and who may possibly be inclined to do so, now that smaller donations will go far towards extinguishing the debt.

I may note here that thirty-one resident members of the Senate have generously given £506 15s., and we are indebted for £42 17s. to seven members of the University of Oxford. The whole sum subscribed amounts to £1331 7s. 6d.

WALTER W. SKEAT.

## CHAUCER'S BOETHIUS TRANSLATION.

Oxford.

On p. 18 of vol. ii. of his edition of Chaucer's works, Prof. Skeat, in enumerating the various English versions of the "Consolation," refers to MS. Auct. F. 3, 5, in the Bodleian Library, as containing a "prose translation [the italics are Prof. Skeat's] different from Chaucer's." From this summary description it is evident that Prof. Skeat has not examined this MS.; for it is Chaucer's version itself that we find in it, disguised to a certain extent, and equipped with a commentary containing the usual array of metaphysical explanations of Boethius current at the time. Whether the author wished the text to pass for his own, or merely intended to add a commentary to Chaucer's translation (which certainly stands in need of one), is not clear from the words of his preface. He says (fol. 198):

"For als meche as eche a boke oweth worthily to be hadde in prise, chargede and lovede aftur the worthinesse of his auctor and the profite of the mater tretid thereinne, therefore as anemptes the boke of counfort, the weche with lowly subeccoun of myself to coreccoun of alle wiser, principally for ese of myself and thenne for other goode frendes, I take in purpos to telle the menyng of it in engelische as nere to the entent of the auctour as I am dispoide be grace of the goode lorde above."

In either case, however, it is not possible to consider the work which we have before us as an independent translation of Boethius' "Consolation." A few specimens, taken at random, and arranged in parallel columns with Chaucer's text, will make this clear.

PROSE III., ll. 16-31.  
(Chaucer, ed. Skeat, ii., pp. 7, 8.)

For trowestow Philo-  
sophie be now alderfirst  
assailed in perils by folk  
of wikkede maneres?  
Have I nat striven with  
ful greet stryf, in olde

MS. Auct. F. 3, 5,  
Folio 207 b.

Triste þou nou3t Philo-  
sophie be now a first  
assayled in p[er]ils be  
folk of euyl maners and  
foly leynge; haue I  
stryuen, sche saith, wið

tyme, bifore the age of  
my Plato, ayeines the  
foolhardynesse of folye?  
And eek, the same Plato  
livinge, his maister  
Socrates deservede victorie  
of unrightful deeth  
in my p[re]sence. The  
heritage of which Soc-  
rates—the heritage is to  
seyne the doctrine of the  
whiche Socrates in his  
opinioun of Felicitee, that  
I clepe welesfulnesse—  
whan that the peple of  
Epicuriens and Stoiciens  
and many othere enforce-  
den hem to go ravishe  
everich man for his part  
—that is to seyn, that  
everich of hem wolde drawen  
to the defence of his  
opinioun the wordes of  
Socrates—they, as in  
partie of hir preyte, to-  
drowen me, cryinge and  
debatinge ther-ayeins,  
and corven and to-  
renten my clothes that  
I hadde woven with myn  
handes; and with the  
cloutes that they hadden  
araced out of my clothes  
they wenten away, wen-  
inge that I hadde gon  
with hem everydel.

PROSE IV., ll. 8-17.

(Ibid., p. 9.)

Ne moeveth it nat thee  
to seen the face or the  
manere of this place (i.  
prison)? Is this the  
librarie whiche that thou  
haddest chosen for a right  
certein sete to thee in  
myn hous, ther—as thou  
despudedest ofte with  
me of the sciences of  
thinges touchinge divi-  
nites and touchinge man-  
kinde? Was thanne  
myn habite awich as it  
is now? Was than my  
face or my chere awiche  
as now (quast diceret,  
non), whan I soughte  
with the secrets of  
nature, whan thou en-  
formedest my maneres  
and the rescoun of alle  
my lyf to the ensample  
of the ordre of hevene?

From this we see that the translation which the commentator had before him was Chaucer's; that he paraphrased his original, and, by changes of construction and other apparent devices well known to the modern schoolboy—

"the same with intent to deceive"—

he made his text as unlike his original as he dared without altering the sense; that in MS. Auct. F. 3, 5, we have to do with a copy of an earlier one; the strange evolution of Chaucer's "whan I soughte with the secrets of nature" into "whanne I saw with the Socrates of kynde," would indicate that the MS. had passed through the hands of at least two scribes. We can go even further, and point out the class to which the MS. from which the author copied belonged. A comparison of this version with the known texts of the "Boece" makes it clear that it goes back to the MS. from which were derived Add. 10,340, edited

\* The abbreviation of the first syllable of this word, both here and below, is that for *per*, not *pri*, as in "prise," in the second line of the passage first quoted.

FOLIO 208b.

Art thou not mouyd to  
see the face or the maner  
of this persone\* and  
this place? Was this  
the lyberarye (that is,  
Was this foule prauoun  
that hous of wysdom?)  
that þou summe tyme  
ches for thy self and  
disputyd ofte with me  
of the scyence of thynges  
that touches godbede  
and creatures? Was  
thanne my abyte sweche  
as it is now, was my  
face or my chere sweche  
as it is now, whanne I  
saw with the Socrates of  
kynde and þou enformyd  
al my lyf be ensample of  
the ordre of hevene?

or the Chaucer Society and the Early English Text Society by the late Dr. Morris, and the MS. at Salisbury (see *Anglia*, ii. 373). I might add that the language is East Midland, with a sprinkling of Northern forms; and that the handwriting, according to the opinion kindly given by Mr. Madan, is not later than the third quarter of the fifteenth century.

This MS. is very interesting, as throwing light on Chaucer's "Boece," for in it we have the evidence of a contemporary as to the meaning Chaucer's translation conveyed. Unfortunately, however, it is incomplete, and does not reach beyond the first book. Nor is it to be expected that another and complete copy will turn up, though one may exist somewhere, and have lain undiscovered from having been inadequately described in some such notice as that which has given rise to this letter.

MARK LIDDELL.

March 2, 1896.

P.S.—In my letter on "The Verb *deech*," in the ACADEMY of last week, please make the following corrections: for "*daikit*," read "*daikit*"; in the reference to vol. v. of Ellis's *Early English Pronunciation*, for "p. 723," read "p. 712"; and for "an *i*-sound in N.E. *green*," read "an *i*-sound as in N.E. *green*." M. L.

#### TAVERNIER'S TRAVELS.

Wimbleton: Feb. 14, 1896.

The travels in India of M. Jean Baptiste Tavernier have been admirably edited by the late Dr. V. Ball (2 vols, 1889). It may be worth while to add a few notes on passages where, from insufficient local knowledge of the Ganges-Jumna Duâb, he was possibly mistaken, or which he was obliged to leave unsolved.

1. (Vol. i., p. 96.) Tavernier writes:

"Delhi is a large town near the River Jumna, which runs from north to south, then from east to west, and having passed Agra and *Kadiou*, loses itself in the Ganges."

Dr. Ball suggests that "*Kadiou*" may be Etâwah; but it is almost certain that Tavernier (vol. i., p. 113) calls Etâwah "*Estanja*." "*Kadiou*" is certainly Khajua, on the old Imperial road, in the present Fatehpur district. There Aurangzeb defeated Shuja in 1659 A.D., and built a hostelry (*sarâi*) to commemorate his victory. The identification has been already made by Mr. Archibald Coustable in his edition of the *Travels of Bernier* (p. 75, note).

2. (Vol. i., p. 104.) Bernier gives his stages from Delhi to Agra as follows: Badelpoura. Peluel-ki sera; Cot-ki -sera; Cheki sera. These Dr. Ball identifies with Budurpur, Palwal, Kotwân, and Shaikh ki sarâi. Working out the distances as given by Tavernier and comparing them with Bishop Heber's Journal, I would suggest that the stages were Ballabhgarh, Palwal, Kosi, and Jamâlpur, which last is just outside the present civil station of Mathura. There were Imperial *sarâis* at Kosi and Jamâlpur. The last may have taken its name from some Shaikh Jamâl, its owner or occupier, hence the name given to it by Tavernier.

3. (Vol. i., p. 105.) He makes the distance from Mathura to Agra eleven kos, or about twenty-two miles. It is really about thirty miles. The intervening stage he calls Good-ki-sera. What this may mean I am unable to explain; but the distance from Mathura, about five kos, would bring him near Farah, an important place in those days, which is twelve miles from Mathura. Heber, when marching along the same road, made his halts at Farah and Sikandra, where Akbar was buried.

4. (Vol. i., pp. 113 *seq.*) There is again considerable difficulty about the stages from Agra

to Allâhâbâd. Tavernier gives them as—Beruzabad, Serail Morlides, Estanja, Haii-mal, Sekandra, Sanqual, Cherourabad, Serail Chageada, Serail Atakan, Aurangabad, Alinchân, Halabas. About some of these there can be no question—Estanja (Etâwah), Beruzabad (Firozâbâd), Haii-mal (Ajit Mal), Sekandra (Sikandra), Sanqual (near Mûsanagar, the site of which is fixed by the river Sengar which Tavernier crossed), Atakan (Hathgâon), Alinchân (Alam Chand). Working out the distances by the map, it is possible that Morlides is Sarsaganj in the Mainpuri district. Morlides probably represents Murali-desa, "the land of Braj or of Krishna in his form as Murali-dhara, or the flute-player." Cherourabad must, I think, be Kora-Jahânâbâd, in which case the intervening half-stage, which Tavernier calls in the original Gianâbâd, would be Ghâtampur. If this be correct, the stage between Kora and Hathgâon (both in the Fatehpur district) may be Fatehpur itself, though the distances do not exactly tally. In any case Dr. Ball's identification of Aurangâbâd with Kadiou (Khajua) cannot stand, as it is west of Hathgâon, while in Tavernier's itinerary it is east. I suspect that Aurangâbâd is Kara in the Allâhâbâd district, and that Tavernier blundered about Aurangâbâd (Khajua), through which he passed on his way to Atakan or Hathgâon. That this supposition is probably correct, is shown by a comparison of the distance which he gives from Alinchân, which must—from its position, about two leagues from the Ganges—be Alam Chand.

5. Dr. Ball has, I think, correctly identified the marches from Halabas (Allâhâbâd) to Banarou (Benares), Sadoul-serail (Saidâbâd), Yakedil sera (Jagdis Sarâi), and Boraky sera (Bâbu ki sarâi).

6. (Vol. ii., p. 166.)

"I drew the packet of English letters from the pocket of my greatcoat, and giving it to one of my servants to place in the *bouehha*, which is the valise of these countries."

Dr. Ball suggests for *bouehha* the Persian *posha*, "covering." This is impossible. It is really *bughcha* or *bugcha*, "a wallet or knapsack."

7. (Vol. ii., p. 185.)

"The remainder of the people who do not belong to either of these four castes (Brâhman, Kshatriya, Vaisya, Sûdra) are called *Pauzeour*."

Dr. Ball suggests Pariah or Phânsigar Thags. This is very improbable. Tavernier may have confused the title of the five northern Brâhman sub-castes, the Pancha Gauda, or the five tribes of Gaur Brahmins.

8. (Vol. ii., p. 198.) The idol Mamaniva, "The representation of the first woman," is possibly Mâma Devi, the mother of the gods.

9. (Vol. ii., p. 232.) Bainmadou, "who was formally a great or holy personage among them," cannot be, as Dr. Ball suggests, Bhima Mahâdeva, an impossible collocation. The word is nearly correctly given, Beni Mâdho, Veni Mâdhava, the deification of the sacred junction of the Ganges and the Jumna rivers.

10. (Vol. ii., p. 237.) The deity Richourdas is properly Ranchhor Dâs, "he that avoids the field of battle," a favourite title of Krishna.

11. (Vol. ii., p. 233.) The deity Morli Ram of which Dr. Ball was unable to give any explanation, is Murali-dhara, Krishna in his manifestation as the flute-player, to which reference has been already made.

12. (Vol. i., p. 41.) Tavernier's Manaris, "who have no other trade but to transport provisions from one place to another," must be the Banjâras. They cannot possibly be, as Dr. Ball suggests, the Munda or Mundâri Kols. The Banjâras, by the way, are sometimes called Labâna, not Lûbbâna, a name which is probably derived from their trade as carriers of salt (Sanskrit *lavana*, "salt.")

WILLIAM CROOKE.

#### THE SIN-EATER IN WALES.

Highgarth, Gloucester: March 2, 1896.

It seems generally agreed that the valley near Llandeibie referred to by Mr. Moggridge as the scene of the custom of Sin-eating was Cwmamman. If this be so, the evidence of the schoolmaster of Llandeibie (by name John Rowlands) is of little weight. The parish is a very large one. The village, containing the church and the national school, is at one end, the district bordering on Cwmamman at the other. Fifty, or even thirty, years ago the upper part of the parish (towards Cwmamman) was almost a *terra incognita* to the vicar and the schoolmaster. At least, it was beyond their influence; and probably it is so still. I am informed by Mr. J. P. Owen that both the vicar of Llandeibie and the schoolmaster mentioned by Canon Silvan Evans were known to him; that they were both strangers to the parish, and that neither of them stayed long enough to identify himself with it. Cwmamman is in the heart of a romantic country. Around it are spots renowned for the hunting of Twrch Trwyth by King Arthur. Across the mountains, only a few miles away, is the famous Van Pool, the dwelling-place of the mysterious lady from whom the physicians of Myddvai traced their descent, and the scene down to a few years ago of an annual summer pilgrimage when the lady herself was expected to appear. The valley was at one time sparsely inhabited. It has been described as "lawless"; it was, doubtless, the very home of superstition. But during the last fifty years a revolution has taken place. Large industries have sprung up, and a considerable population of a much more civilised character has been attracted to the place. This revolution was in progress in the sixties; it was completed before Canon Evans's inquiries were set on foot. When we add to all this the fact, to which I have already drawn attention (ACADEMY, November 16, 1895), that those inquiries were not made for more than a quarter of a century after the alleged event, it is hard to see what importance can be attached to the schoolmaster's assertions. He may have been "an intelligent," but he was not a "competent person" to give satisfactory evidence; and it has yet to be proved that his evidence, such as it was, related to a larger area than the village of Llandeibie and its immediate surroundings—which do not come into the story at all. This is my reply to Mr. Thomas's first point.

His second point rests, I think, on a misapprehension. I have never identified "all these funeral customs with tribal feasts." What I have contended is, that Sin-eating is a relic of a specific feast of the kin, immediately following a death, at which feast the body of the deceased was eaten. It is therefore unnecessary "to argue that in Wales and the borders the whole of the tribal ceremonial was swallowed up in the Sin-eating." No doubt there were many tribal feasts of various kinds. I do not trace Sin-eating back to them all, nor indeed to any *tribal* feasts. A tribe is a local organisation. The tribe may have included many clans or kindreds; and, on the other hand, many clans may have stretched far beyond the bounds of the local tribe. It seems to have been the kindred who were entitled and expected to take part in the feast in question. I cannot adequately discuss the matter here, and must be pardoned for referring once more to the chapter on Funeral Rites in the *Legend of Perseus* (vol. ii.) where I have treated the subject in connexion with parallel practices in different parts of the world.

With Mr. Moggridge's sources and opportunities of information I have already dealt (ACADEMY, November 16). I believe his statement. But, even if we leave him out of account, there is enough in Pennant, Robert Jones of



Rhoslan, and the Bishop of St. Asaph's MS. to corroborate Aubrey, who besides gives evidence of having carefully inquired into the matter.

Mr. Thomas's last paragraph would be more difficult to meet if it could be shown that Canon Silvan Evans's challenge was brought under the notice of Mr. Moggridge, or anyone else who was interested in the matter and in a position to investigate. But Mr. Moggridge was then an old man; he had left Wales. Canon Evans's contention was probably popular among Welshmen—at least, they were apathetic—and nobody seems to have been concerned to take up the challenge. It is a pity it was so; but this I think we must conclude was the reason why in 1878 (or was it not 1875?) "no one was produced who had ever seen" a Sin-eater.

E. SIDNEY HARTLAND.

# "CAROON" IN THE NEW ENGLISH DICTIONARY.

Dorney Wood, Burnham, Bucks: Feb. 14, 1896.

The earliest (and only) instance of the above word given in the New English Dictionary is taken from Simmonds's *Dictionary of Trade* (1858). The word *Caroon*, however, was in use at least a hundred years before this date, as is evident from the following extract from a letter of Gray to Thomas Wharton, dated July 21, 1759: "Duke-cherries are over in London . . . Caroons and blackhearts very large and fine drive about the streets in wheel-barrow a penny a pound." Further on in the same letter Gray adds, "Black caroons were ripe, and some duke-cherries still remained on walls the 26th."

HELEN TOYNBEE.

## APPOINTMENTS FOR NEXT WEEK.

- SEBASTIAN, March 8, 4 p.m.** Sunday Lecture: "The New Far East," by Mr. Arthur Digby.  
 4 p.m. South Place Institute: "New Zealand," by Mr. H. B. Vogel.  
 7.30 p.m. Ethical: "The Ethical Function of Women," by Miss E. P. Hughes.  
**MONDAY, March 9, 7.30 p.m.** Carlyle Society: "The Future of India," by Mr. Lokendranath Palit.  
 8.30 p.m. Geographical: "The Country of the Shans," by Col. R. G. Woodthorpe.  
**TUESDAY, March 10, 3 p.m.** Royal Institution: "The External Covering of Plants and Animals," IX., by Prof. C. Stewart.  
 4 p.m. Asiatic: "A Persian History of Christ and St. Peter, by Jerome Xavier, S.J.," by Mr. A. Rogers.  
 5 p.m. Imperial Institute: "My Twelve Years' Stay in Cyprus," II., by Dr. Max Ohnefalsch-Richter.  
 8 p.m. Civil Engineers: Discussion, "Littoral Drift."  
 8 p.m. Colonial Institute: "The Development of Tropical Africa," by Sir G. Baden-Powell.  
 8 p.m. Society of Arts: "English Book Illustration, 1800-70," by Joseph Pennell.  
 8 p.m. Toynbee Library Readers: a Paper by Mr. R. Le Gallienne.  
 8.30 p.m. Anthropological: "The Shans and Hill Tribes of the States on the Mekong," by Col. R. G. Woodthorpe.  
**WEDNESDAY, March 11, 8 p.m.** Society of Arts: "Peasant Life and Industries in Ireland," by Prof. A. C. Haddon.  
**THURSDAY, March 12, 3 p.m.** Royal Institution: "Masters of Modern Thought," II., by the Rev. Dr. W. Barry.  
 8 p.m. Mathematical: "The Enumeration of Groups of Totatives," by Prof. Lloyd Tanner; "The Catenary on the Paraboloïd and Cone," and "The Motion of the Top," by Prof. Greenhill.  
 8 p.m. Electrical Engineers: "High Voltage Lamps and their Influence on Central Station Practice," by Mr. G. L. Addenbrooke.  
 8.30 p.m. Antiquaries.  
**FRIDAY, March 13, 4.30 p.m.** Geographical: "A Plan for the Geographical Description of the British Islands on the Basis of the Ordnance Survey," by Dr. H. R. Mill.  
 8 p.m. Civil Engineers: Students' Meeting, "Tests of Centrifugal Pumps," by Mr. J. C. Cornock.  
 9 p.m. Royal Institution: "The Theory of the Ludicrous," by Mr. W. B. Lilly.  
**SATURDAY, March 14, 3 p.m.** Royal Institution: "Light," IV., by Lord Rayleigh.  
 8.45 p.m. Botanic: General Fortnightly Meeting.

## SCIENCE.

### SOME ARABIC BOOKS.

SEVERAL Arabic books of interest, and some of great importance, have been issued from the press during the last twelve months, and call for notice here.

*Supplement to the Catalogue of the Arabic MSS. in the British Museum.* By Charles Rieu, Ph.D. (Printed for the Trustees.) At the head of our list stands the great work in which Dr. Rieu has recorded, after a lapse of twenty-three years, the result of the administration, in the department of MSS., of the Arabic branch of the great Library of which he himself has been one of the most distinguished controllers. It is a noble record; and the volume, compared with that issued in 1846-71, marks the great advance which has of recent years been made in the art of cataloguing and describing Oriental works—an advance in a large measure due to the labours and example (in his Persian and Turkish Catalogues) of Dr. Rieu himself. Every one of the books here described has passed into the National collections under his own hands, and in the case of those purchased has been acquired upon his advice. No one—at least until the MSS. come to be minutely examined with a view to printing—can be so competent to render an account of them as he. The works described number 1303 MSS., and include the collections of many eminent persons—among them those of the late Sir H. Rawlinson, Baron Alfred von Kremer, and E. W. Lane, and that of Dr. Eduard Glaser. Particularly worthy of mention is the splendid collection of fifty MSS., including many important works by South Arabian scholars, presented to the Library by Col. S. B. Miles, an act of liberality which deserves the national gratitude. Time and space would fail us to call attention to, or even to mention, the many notable entries in this admirable catalogue. It is especially rich—chiefly by acquisition from Dr. Glaser—in theological works of the Zaidi sect, which was dominant for many centuries in the Yemen. In lexicographical material it is naturally, as the inheritor of Lane's collection, exceptionally complete. Among noteworthy rarities is a Kufic Kur'an (No. 56), which contains about two-thirds of the sacred volume, and probably dates from the eighth century A.D.: so extensive a survival of the earliest writing of Islam is unique. The Museum has added another volume (No. 607) to the portions of Ibn Khallikān's autograph of his *Biographical Dictionary* already in its possession. Another important autograph is a fragment of the *Taj-al-Arūs* by Sayyid Murādā (No. 836 III.). Another MS. deserving of special mention is a copy of al-Hariri's *Makāmāt* (No. 1006), in the handwriting of the author's grandson: al-Hariri died in A.H. 516, and this copy is dated 557. In poetry—at least in the classical poetry—the collection is, we are sorry to say, not very rich. Europe still lacks (except in the inadequate unvocalised modern copy from al-Madīnah now at Leiden, and the half-burnt MS. of the Escorial) a *divān* of the greatest poet of the Prophet's day, and the most quoted of all ancient Arab poets, al-A'shā of Kais. There is an excellent ancient MS. of an-Nahās's commentary on the *Mu'allakāt*, a work which is well worthy of a complete and critical edition, for which ample materials are now to hand. The most important other poetical MSS. are those of Jarir—No. 1032, part of the *Divān*, and No. 1033, the *Nakā'id*, or poetical wranglings between him and his fellow-tribesman al-Farazdaq.

*Il Libro dei Verbi di Abū Bakr Muhammad b. 'Umar b. 'Abd-al-'Azīz Ibn al-Qūṭayyā.* Pubblicato da Ignazio Guidi. (Leiden: Brill.)

We have here the most ancient of Arabic dictionaries of verbal roots, compiled by the Spanish philologist Ibn al-Qūṭayyāh ("son of the Goth mother"), who died in A.H. 367. Prof. Guidi has edited it from a unique MS., dated A.H. 534, preserved in the Lucchesian Library at Girgenti. The work is rarely cited by the long line of Arabian lexicographers—a consequence, Prof. Guidi thinks, of its extremely inconvenient arrangement, which follows an alphabetical order based upon the place of utterance of the initial letters of the roots. For this reason he supposes that copies of it were rarely made, and it thus dropped out of use. This defect, however, it shares with the much more famous lexicons of al-Khalil, al-Azhari, and Ibn Duraid, which are universally quoted and form the foundation of all Arabic lexicography; and it would seem that some other explanation of its unpopularity must be sought. Perhaps this may be found in its meagre exegesis and scantiness of examples. The vocalisation of the roots, their infinitives, and, more rarely, their *nomina agentis*, are the points to which Ibn al-Qūṭayyāh devotes his attention; the explicatory and illustrative part of the work is very concise, and the derived forms of the verb, except No. IV., are seldom noticed. Prof. Guidi has added a complete index of all the roots treated, which makes it possible conveniently to consult the book, in spite of the pedantic arrangement adopted by the author.

*A Chrestomathy of Arabic Prose Pieces.* By Dr. R. Brünnow. (Berlin: Reuther und Reichard.) This excellent collection of extracts has been compiled to accompany the third edition of Prof. Socin's Arabic Grammar, and replaces the texts which, in the earlier editions, formed a portion of the latter work. It may be heartily commended to all beginning the study of Arabic. The extracts comprise a legendary history of Queen Bilqīs from al-Tha'labi's "Tales of the Prophets," a series of historical notices relating to pre-Islamic history, the lives of the Prophet and his successors, and the Umayyad Caliphs of Damascus, selections from the *Kitāb al-Aghānī*, three specimens of the Kur'an, and the celebrated grammatical treatise on terminal inflexion called the *Ajurrūmiyyah*. The text is followed by a sufficient glossary, in which the Arabic is explained in German and English. The book is likely to take a permanent place among aids to Arabic study, and in future editions will doubtless be brought to a still higher degree of accuracy than that already attained. We may notice, as requiring correction, a frequent confusion between *inna* and *anna* (especially after the verb *kāla*), and a slight uncertainty in dealing with proper names as diptote or triptote (*Wāridāt*, on p. 36, is very strange). On p. 32, l. 5, 'Uba'id should be 'Abid; on p. 41, l. 3, *ad-Du'ālī* should be *ad-Du'ālī*; and on p. 80, l. 6, *Na'imū* should be *Nu'aimū*. Dr. Brünnow states in his preface that he has in many places abridged or altered the original text of the passages from which his historical selections are drawn; and it seems a pity that he has left uncorrected the absurd statement of Ibn Kutāibah (p. 26, l. 17) that Labid the poet was one of the warriors who slew al-Mundhir b. Mā'-as-Samā' of al-Hirah, and the same writer's story (p. 32, l. 5) connecting the death of 'Abid b. al-Abras with an-Nu'mān, the last king of al-Hirah, whereas it should be placed at least thirty years earlier. It may also be noticed that the date given for the plague at 'Amwas on p. 49, l. 17 (A.H. 18) does not agree with that mentioned in Appendix II. at p. 310 (A.H. 28); the latter is correct.

*Galāl al-dīn al-Sujūtī's "al-Šamāriḥ fī 'ilm al-ta'riḥ."* Herausgegeben v. Chr. Fr. Seybold.

(Leiden: Brill.) This little treatise on chronology (or rather on the Hijrī era, for the author has nothing concerning other than Muslim peoples), by the celebrated Egyptian man of letters of the fifteenth century, now printed for the first time from three MSS., at Tübingen and Berlin, is a pamphlet of fourteen pages. It does not contain anything very novel, and, in as-Suyūfī's well-known manner, consists chiefly of traditions supported by detailed *isnāds*. In pp. 8-10 there are some interesting details regarding the syntax and orthography of words and phrases relating to dates; on pp. 11, 12 the old Arab names of the days of the week, and on pp. 13, 14 those of the months, are given. The British Museum (Or. 1535, foll. 16-24) possesses a MS. of the *Shamārikh*, which has not been utilised in Dr. Seybold's edition.

*Al-Fārābī's Abhandlung der Musterstaat.* Aus Londoner und Oxford Handschriften herausgegeben von Dr. Friedrich Dieterici. (Leiden: Brill.) This short work by the great founder of scholastic philosophy among the Muslim races holds to Al-Fārābī's other compositions a place in some respects similar to that of the Republics of Plato and Aristotle to the rest of their respective systems. The title, which Prof. Dieterici has abbreviated into "The Model State," may be more fully rendered—"The opinions of the inhabitants of the most excellent state." But the treatise is not primarily one of political philosophy. More than fifty of its eighty-five pages, which set forth the right opinions, according to the author's view, concerning the nature of God, the constitution of the universe, matter and form, bodies heavenly and earthly, and the constitution of man, have to be traversed before we arrive at the chapter dealing with "the necessity of union and mutual help for mankind," and proceed to consider what sort of ruler the most excellent state should possess, wherein its excellency consists, how its parts are compacted together, and what objects its citizens set before them in life. The work terminates with a review of the defects in those states which are not excellent, and mistake the proper methods of government and objects of the existence of man. (It is not obvious, by the way, why the table of contents should stop at chap. xxxiv. and p. 75, when there are still three numbered chapters and ten pages to be accounted for.) The text might with advantage have been more liberally vocalised and provided with marks of punctuation. The editor promises a translation shortly.

*Tables Alphabétiques du Kitāb-al-Aghānī.* Rédigées par I. Guidi. (Leiden: Brill.) The index to the *Kitāb-al-Aghānī*, of which the first fasciculus is now before us, is one of the most useful books to students of Arabic that have ever been published. We owe it to Prof. Guidi, who has been aided in its compilation by MM. Brinnow, S. Fraenkel, van Gelder, Guirgass, Héliouis, Kleyn, Fr. Seybold, and van Vloten, and it appears with the assistance of a subvention from the Deutsche Morgenländische Gesellschaft. The index is divided into four parts: namely, (1) an index of poets' names; (2) an index of rhymes and metres; (3) an historical index, bringing together under each name all the facts recorded against the bearer throughout this vast work; and (4) a geographical index. The printed portion leaves us in the middle of the third part at the letter *zay*. It is impossible to overestimate the value of such a guide through the twenty-one volumes (in the *Bulak* edition with Dr. Brinnow's Supplement) of the monumental work of Abu-l-Faraj at Isfahānī. The Institut de France has recently announced, as the subject of the Prix Bordin (3000 fr.) for January 1897:

"Étudier dans ses traits généraux le recueil de

traditions arabes intitulé le *Kitāb-al-Aghānī*; signaler, au moyen des citations, l'importance de ce livre pour l'histoire politique, littéraire, et sociale des Arabes."

With the help of the index now before us, it is to be hoped that many competitors for the prize will come forward, and that the result may be a work as extensive in its scope and weighty in its matter as the pioneer of all research into ancient Arabia and its civilisation, the great "Essai sur l'histoire des Arabes avant l'Islamisme" of Caussin de Perceval. No one who possesses a copy of the *Bulak* text can afford to neglect this essential aid to its study.

*Fath al-Qarib.* Par Ibn Qasim al-Ghazzi. (Leiden: Brill.) The next book on our list is a commentary, by Ibn Qasim al-Ghazzi, who died in A.H. 918, on the *Mukhtasar* or Précis, by Abū Shujā' of Isfahān, who died at the beginning of the sixth century of the Hijrah, of the whole field of Muhammadan law according to the Shāfi'ite rite. This work, which the editor informs us is the manual most used by students of law in the schools of that area of Islam which at the present day holds by the doctrine of the Imam ash-Shāfi'—namely, Egypt and the Malay peninsula and islands—has been given in text and translation by M. van den Berg, who is the professor of Muhammadan law in the Indian school at Delft, at the instance of the Netherlands Government for the benefit of its administrators in the East. Prof. van den Berg is already well known as the editor and translator of the equally famous treatise by an-Nawawi, called the *Minhaj-at-Talibin*, the other great authority on Shāfi'ite law; and the present manual, a stout volume of 742 pages, is no less thoroughly treated than the former. In British India there are very few, if any, adherents of the Shāfi'ite rite; but those who interest themselves in the development of the law of Islam will find in this book a remarkably clear and concise summary of that order of practice which for centuries held the first place in the centre of the Muslim world—the schools at Mecca—and can compare its precepts with those of Abū Hanīfah, which now dominate the other schools both at Mecca (in virtue of the hegemony of the Turkish Empire) and in British India.

*Liber Mafatih al-'Olum*, auctore Abu 'Abdallah al-Katib al-Khowārezmi. Editit, indices adjecit, G. van Vloten. (Leiden: Brill.) This is a work of great interest. The author was a *Katib*, or secretary employed in the administration, in the time of the Sāmānī king of Khūrisin and Transoxiana Nūh II., who reigned between A.H. 365 and 387 (976-997 A.D.); and the purpose of his book is to give an explanation of the technical terms of science and art not to be found in the ordinary dictionaries of his time. The work is divided into two *makālāt*: the first treating of religion and the allied sciences, including the Arabic language, the administration of a Muslim state, and historical tradition, in which the technical terms are almost entirely Arabic or arabicised Persian words; and the second of secular science, chiefly derived from Greece through Aramaic translations, including philosophy, logic, medicine, mathematics, geometry, astronomy, music, mechanics, and alchemy. The book thus covers a surprising range, and includes the explanation of many thousand words, a large proportion of them of Greek or Syriac origin, the correct settlement and identification of which must have offered the greatest difficulties to the editor. The whole gives a most interesting picture of the state of knowledge as it existed in Northern Persia and the countries about the Oxus in the tenth century of our era. The author appears to have known something of Greek and Syriac, besides his native Persian; he also notes a few Sanskrit

derivations. His explanations, though concise, are generally accurate and to the point. He was a man of system and method, and modest without—a worthy forerunner of the great al-Birūnī, whom he preceded by about fifty years. Too great praise cannot be given to the manner in which Prof. van Vloten has edited the text from MSS. which have often made an extraordinary jumble of the outlandish words their copyists had to transcribe. Very complete indices are appended.

*Sibawaihi's Buch über die Grammatik.* Uebersetzt und erklärt von Dr. G. Jahn. (Berlin: Reuther und Reichard.) Dr. Jahn's translation of Sibawaihi's *Kitāb*, which has already made good progress into the second volume, is an attempt to explain the earliest and most difficult book of Arabic grammar according to the commentary of as-Sirāfi. We possess, in the Paris edition of 1881-89 by M. Hartwig Dénobourg, the text of this great work, unhappily still destitute of the indices required to make it available for reference. The author of the *Kitāb* died before the end of the second century of the Hijrah (the date is variously given as 161, 180, 188, and 194), and the commentator as-Sirāfi in 368. Dr. Jahn's translation is based on as-Sirāfi's text, which occasionally differs from the Paris edition, and is divided into two parts, the notes, containing extracts from as-Sirāfi and other commentators, being separately pagged from the translation of the text. The sixth fasciculus of the work has appended to it a reply by the translator to the only criticism of the translation which has yet appeared—that by Prof. Praetorius in the *Götting. Gel. Anzeigen* of 1894—in which Dr. Jahn explains fully the scope of his undertaking, and sets forth in detail the difficulties which must inevitably be encountered in dealing with a book which first laid the foundations of grammatical study in Arabic. The language of a pioneer necessarily lacks fixity and precision, and the definite terminology of Arabic grammar, as elaborated by successive generations of scholars, had not yet come into existence. No one more competent than the editor of Ibn Ya'ish's commentary on az-Zamakhshari's *Mufassal* could have undertaken the difficult task which Dr. Jahn has set before him. And his work, which, as he tells us, is intended only for specialists, who will compare the translation with the original, and the notes of as-Sirāfi with the corresponding passages of Ibn Ya'ish, must for years to come remain indispensable to all who would approach the most interesting and absorbing study of Arabic grammar.

C. J. LYALL.

## CORRESPONDENCE.

### THE RESTORED PRONUNCIATION OF GREEK.

Liverpool: Feb. 29, 1896.

I stand pledged by my former letters to indicate to Profs. Conway and Arnold, and to the readers of the ACADEMY, those elements of classical Greek pronunciation which seem to me to be still uncertain. My task, therefore, from this point will be less to express opinions of my own, than to point out cases where good authorities are disagreed, or where evidence is inconclusive. But I have no wish to rest in a pure agnosticism; and where a high authority seems to be wrong I shall not hesitate to say so. My great hope is that a frank statement of the difficulties of the case may lead others to co-operate in their solution.

There are two small differences in principle between the Professors' aim and my own, which the reader will kindly allow for. The Professors would restore the pronunciation of Pericles: I think that that of Demosthenes and Aristotle, in the following century, is equally good. They are disposed to scoff at



the "tutorial" point of view: but I hold that in all cases of final uncertainty we ought to give a decided preference to those sounds which will be most easily taught by modern schoolmasters and learned by modern pupils. Without the schoolmasters, Latin pronunciation could never have been reformed, and it is safe to say that Greek never will be.

The first case which I shall bring forward is one in which there is a very marked disagreement between Profs. Conway and Arnold, and the authority whom in all other cases they follow—Prof. Blass, of Kiel. The Welsh professors direct the *medius*  $\beta$ ,  $\gamma$ ,  $\delta$  to be pronounced like French (i.e., "dorsal") *b*, hard *g*, and *d*. But Blass says (§ 29), "The name *media* denotes a half-aspirated sound, and not by any means a soft or sonant one [einen weichen oder tönenden], by which name we now define *b*, *d*, *g*, in contrast to *p*, *t*, *k*." Elsewhere (§ 27), Blass makes it perfectly clear that his notion of the values of  $\beta$ ,  $\gamma$ ,  $\delta$  is as follows:

$$\begin{aligned}\beta &= p + \frac{1}{2}h \\ \gamma &= k + \frac{1}{2}h \\ \delta &= t + \frac{1}{2}h\end{aligned}$$

and I am not aware that he has yet abandoned this position. Until then it seems too much to say that there is even "practical" agreement among the authorities. The difference between French *b* and a half-aspirated *p* is as wide as it well can be without getting altogether outside of the labial class. So also with the other two cases.

I will venture an opinion here. It is that Prof. Blass has allowed himself to be too much swayed by the Latin nomenclature, *tenuis*, *aspirata*, *media* = thin, aspirated, and intermediate. With these names before us, the equations

$$\begin{aligned}\pi &= p \\ \phi &= p + h \\ \beta &= p + \frac{1}{2}h\end{aligned}$$

have a tempting look of probability. But the Greek names were  $\psi\lambda\acute{\eta}$ ,  $\delta\alpha\sigma\iota\alpha$ ,  $\mu\acute{\epsilon}\sigma\eta$  = thin, thick, and intermediate; and these do not lend themselves at all to the same inference. There ought also, if this hypothesis were true, to be an invincible confusion between  $\beta$ ,  $\gamma$ ,  $\delta$  and  $\pi$ ,  $\phi$ ,  $\tau$  in all Greek writing, especially in inscriptions, and still more in transliterations; but this does not occur. Prof. Blass, however, has always before him the fact that in South and Middle German dialects *b*, *g*, *d* always stand for a kind of *p*, *k*, *t*, which only differs from the real *p*, *k*, *t* in being less strongly exploded; and his opinion is too important to be overridden by mere decree.

I must also emphasise the opinion that every theoretical discussion about pronunciation is imperfect until it has become international. Every nation has an inborn prepossession in favour of its own sounds, regarding them as normal and natural, and all others as exceptional or even perverted. No amount of personal study quite suffices to eradicate these prepossessions. An example may be given referring to *b*, *g*, *d*. The justly celebrated Edouard Sievers, of Halle, writing a *Phonetik* for Indogermanists, in his third edition (p. 116), deliberately defines *b*, *g*, *d* so as to include the above-named German sounds, and to exclude them from their proper *p*, *k*, *t* category—a classification which could hardly have been made out of Germany (cf. Viator, *Phonetik*, 3rd edit., p. 226). If this can happen with Sievers, it follows *a fortiori* that there is no one whatever from whom the national and local equation does not need to be eliminated. This can only be done by international discussion.

I will next endeavour to state the case respecting  $\phi$   $\chi$   $\theta$ .

R. J. LLOYD.

#### PERSIAN LAPIDARIES.

Teheran: Jan. 20, 1896.

In reference to my note on "Persian Lapidaries" in the ACADEMY of December 14, Prof. de Goeje writes to me from Leyden to say that the title of Nasir ed-din's treatise should be *Tashavvuk nāmāh*, and not *Tansūk nāmāh*, as I read it, and that the Leyden Library possesses a copy of it.

According to Persian Dictionaries, *tansūk*, or *tansūkh*, is the Arabicised *tansukh*, a Persian word meaning anything rare, precious, unique; and the latter, according to Persian etymologists, is composed of the two Persian words *tan* "body," and *sukh* "good, precious." *Tansūk-nāmāh*, therefore, is a book of precious things, exactly as Nasir ed-din explains it in his preface, when he says: "I have entitled this book *Tansūk-nāmāh*, because all the *tansūk* [rare and precious things] which are presented to kings will, please God, be described in it."

All the copies which I have seen have *tansūk nāmāh*. The *Habib us-siyar* by Khondamir (A.H. 930) in the short biographical notice on Nasir ed-din (vol. iii. 1; p. 37, second line from top, Teheran edition, A.H. 1271) also has *tansūk nāmāh*; but in the preface to *Hamdullah Kazvini's Nuzhat ul Kulub* (A.H. 740) the book is mentioned as the *tansikh nāmāh*, where *tansikh* is, I take it, a Turkish rendering of *tansūkh*. In Vassāf's *History* the word also occurs as *tansuk*, with the same meaning. If the Leyden copy has "*tashavvuk nāmāh*," I can only suppose that the mistake was made by the copyist. An ignorant or careless scribe might easily write *tashavvuk* for *tansūk*, the more so as the former word, meaning "manifesting a strong desire" (for the acquisition of knowledge), occurs in the first part of the preface, where it is applied to Hulākū Khān, for whom the treatise was written; and the two words, carelessly written, look very much alike.

A. HOUTUM-SCHINDLER.

#### DR. GINSBURG'S EDITION OF THE HEBREW BIBLE.

London: Feb. 25, 1896.

Leaving it for another occasion to deal more minutely with Dr. Ginsburg's new edition of the Hebrew Bible, in which are embodied the results of his long Massoretic studies, I limit myself now to pointing out a serious mistake which has crept into it.

Prov. ii. 10 reads in this edition:

ודעת לנפשך ודעת  
instead of  
ודעת לנפשך ינעם.

The first reading is neither an emendation nor a correction; such are relegated to the footnotes. It is simply a mistake.

M. GASTER.

#### AN ASSYRIAN TITLE IN NAHUM.

London: Feb. 28, 1896.

Has it already been observed by others that the title of the Assyrian queen appears in Nahum ii. 8, if we read  $\text{הַמֶּלֶכֶת}$  instead of  $\text{הַמֶּלֶךְ}$ ? Cf. Delitzsch, *Assyrisches Handwörterbuch*, p. 157: "*\*etellu fem etellitu*, gross, hoch, erhaben, als Subst. Herr bez. Herrin. Von Göttern und Königen gebraucht," &c.

PAUL RUBEN.

#### SCIENCE NOTES.

THE following is the list of sectional presidents for this year's meeting of the British Association, to be held at Liverpool in Sep-

tember, under the presidency of Sir Joseph Lister, who also happens to be the new president of the Royal Society. Section A: mathematics and physics, Prof. J. J. Thomson; section B: chemistry, Dr. Ludwig Mond; section C: geology, Mr. John Edward Marr; section D: zoology, Prof. E. B. Poulton; section E: geography, Major Leonard Darwin; section F: economics, Leonard Courtney; section G: mechanical science, Sir Charles Douglas Fox; section H: anthropology, Mr. Arthur Evans; section I: physiology and pathology, Dr. Walter Holbrook Gaskeil; section K: botany, Dr. D. H. Scott. The evening discourses will be given by Prof. Flinders Petrie, and (probably) by Sir Andrew Noble; the lecture to working men by Prof. Fleming.

At the anniversary meeting of the Geological Society, held on February 2, Dr. Henry Hicks was selected president for the current year, in succession to Dr. Edward Woodward. The subject of the retiring president's address was "The Life-History of the Crustacea in Palaeozoic and Neozoic Times."

At a recent meeting of the Linnean Society, a portrait of Dr. William Carruthers, a late president, painted by Mr. J. Hay, was formally presented to the society, on behalf of the subscribers, by Sir W. H. Flower.

DR. M. ARMAND RUFFER has resigned the directorship of the British Institute of Preventive Medicine, in order to accept the chair of bacteriology at Cairo.

COLONEL R. G. WOODTHORPE, a well-known surveying officer on the north-eastern frontier of India, is to read two papers next week on the Shans—on Monday, before the Royal Geographical Society, when he will deal particularly with the country; and on Tuesday, before the Anthropological Institute, when he will also include an account of the hill-tribes generally on the Mekong, illustrated with the optical lantern.

At a special afternoon meeting, to be held in the map room of the Geographical Society on Friday next, Dr. H. R. Mill, the librarian, will submit a plan for the geographical description of the British Islands on the basis of the Ordnance Survey.

PROF. HANSEN, of Copenhagen, has recently published a brochure in which he protests against a modern tendency to Germanise Danish science:

"Dr. Hansen," says the March number of *Natural Science*, "while owning the services to science rendered by Germany through her numerous men of genius, considers that Denmark has a scientific character and spirit of her own distinct from that of Germany. The larger country delights in hypothesis and theory, the smaller in thorough-going accuracy of investigation. He rightly considers that it would be a loss to the world to have that national characteristic overborne by the predominating influence of Denmark's powerful neighbour. He views with alarm the introduction of German books of education, German modes of thought, and ambition of the rising generation to study in Germany, to write in German, to win acceptance and commendation in German periodicals. To counteract all this, he is extremely desirous that in the scientific journals of his own country, as an alternative to the vernacular or Latin, the accepted language should be neither German nor French, but only and exclusively English. He urges that English ought to be thoroughly taught in Danish schools; that though not in words, yet in construction, it is far nearer to Danish than is German, and that both in England and the English tongue Danish science would find a genial welcome that could not be fraught with any mischievous consequences."

## PHILOLOGY NOTES.

At the meeting of the Royal Asiatic Society, to be held on Tuesday next at 22, Albemarle-street, Mr. A. Rogers will read a paper on "A Persian History of Christ and St. Peter, by Jerome Xavier, S.J."

## REPORTS OF SOCIETIES.

ENGLISH GOETHE SOCIETY.—(Wednesday, Feb. 12.)

Dr. L. THORNE is in the chair.—A paper was read by Mr. R. G. Alford on "Hermann Sudermann." The lecturer observed that the epithet "realist" in its bad sense had been freely applied to Sudermann in Germany, but there was one fact that was undoubted, the fact of his popularity. He thought it was time for English readers of German to get a better acquaintance with this remarkable author. Sudermann was born in the year 1857 at Matzicken, in East Prussia. He was apprenticed (like Ibsen, it may be observed) to a chemist, but he managed later to get away and resume his studies at Königsberg and Berlin. From the year 1879 he has been engaged in literary pursuits; but his first success was with his play called "Die Ehre," produced in Berlin on November 27, 1889, which caused a great sensation. From the years 1889 to 1894 Sudermann was busy as a dramatist and novel writer in Berlin. The failure of his play "Die Schmetterlingsblume" in the latter year was the cause of his departure, and he has not since returned. His last play, "Glück im Winkel," was produced in Vienna, and has not yet reached Berlin. Sudermann as a dramatist was the leader of the realistic school in Berlin. This school set itself to observe certain canons of dramatic composition, with a view to a truer observation of life: such as the abolition of all rhetoric and high-flown phrases not heard in conversation, avoidance of romantic contrasts and strained happy endings. Sudermann, there was no doubt, imagined himself a thorough-going realist; but like all authors he found he could only describe the real in terms of the ideal, and it was important to see what Sudermann's ideal standpoints were. The lecturer thought they were as follows: First, he saw a remorseless fate in human things—"the past must be paid for"; secondly, there was a certain enthusiasm for the old ideals of liberty, equality, and fraternity; and lastly, an ideal of work and duty. "Die Ehre" and "Heimat" he characterised as the best of the plays, the latter a wonderful performance however looked at. "Sodom's Ende," the picture of a genius running to seed in a narrow, fast society, contained too many objectionable features. The Censor in Berlin at first refused to allow it to be produced, but afterwards withdrew his prohibition. Of the novels, the lecturer considered *Kaisertage* easily first: it displayed the writer's singular force and intensity at their highest pitch. The scene of all the novels was East Prussia, where the author was born and bred.

CAMBRIDGE PHILOLOGICAL.—(Thursday, February 13.)

Prof. SKERT in the chair.—Dr. Fennell stated a theory of the representation of Indo-Germanic *l*-sounds in early Sanskrit in the form of two propositions and a corollary. The first proposition is that, the weak grade of Indo-European *el*- is represented in the earliest Sanskrit by the *r* vowel or *ir*, *ir* or *ur*, *ur* (at the time of the change of such *ul*, *il* to such *ur*, *ur* respectively, these vowel-written *u*, *i* were not Indo-Germanic *u*-sounds but rounded *i*-sounds, and therefore palatal vowels). The second proposition is, that Indo-Germanic *l*-sounds of syllables which contained a palatal consonant were represented by Sanskrit *r* unless (A) a dental consonant immediately followed (in which case we find the phenomena classified under Fortunator's Law), or (B) the instance fell under the first proposition. The corollary is that—As the alleged sonant *-l* (*l*) followed by a consonant other than *l* is regularly changed to *r*, while *l* is only changed to *r* when affected by palatal consonants, there was not that intimate relation between *l* and the weak grade of *el* which had been assumed, but that this weak grade contained a vowel which in early Sanskrit was palatal, namely

an *i*-sound or a rounded *i*-sound. It follows also that the so-called vowel *r*, the Sanskrit *r*, contained an *i*-sound. Early Sanskrit *l*-sounds were dental and *r*-sounds cerebral (lingual); but phenomena suggest that *l* was nearer to the cerebral configuration than other dentals, and *r* nearer to the palatal configuration than other cerebrals (linguals). A number of examples in support of the theory were adduced and exceptional cases exhaustively discussed. Skt. *arāni*- 'elbow,' 'forearm' is not akin to Lat. *ulna*, ὠλήνη, but to Skt. *arū* 'joint,' Lat. *artus*. In the sense 'refreshing drink' *irā*, Id.-G. *ilā* is akin to Eng. 'ale' (*ola*-), but represents Id.-G. *arā* in the senses 'earth,' 'water.' Most of the few exceptional cases which cannot be explained as due to analogy or assimilation are isolated or rare forms, of which no probable etymology has been offered. The only exceptional cases of this kind of which the etymology is ascertained are the isolated *alipsata* and *calyā*-, the rare *pulū*- and *ślokā*- (which may have been associated with a special class of noises and so exempted from change).

HELLENIC.—(Monday, February 17.)

Prof. PERCY GARDNER in the chair.—Mr. Edmund Oldfield read a paper on "The Mausoleum of Halicarnassus." After observing that the restorations at the early part of the present century were purely speculative and founded on a few passages in ancient writers, which were merely desultory references, sometimes parenthetical, figurative, or even contradictory of each other, the lecturer dealt with the discoveries of 1846 made by Sir Charles Newton when he was Vice-Consul of Mitylene. Sir Charles Newton suggested a restoration, in which he was assisted by Profs. Smith and Pullan, but which was assailed by James Ferguson, who proposed a restoration of his own, founded on the same materials, but arriving at a different conclusion. A third scheme was propounded by Herr Petersen, of Hamburg. Mr. Oldfield was an assistant forty years ago when the mausoleum marbles arrived at the British Museum, and he assisted at their unpacking. Since then, and especially since his retirement, he had devoted much labour to solving the mystery which had been still left in obscurity by the three elaborate schemes of Newton, Ferguson, and Petersen. The references in ancient writers were few. There was a passage of Vitruvius, a few lines in Martial, and a description in Pliny's Natural History. Pliny described the mausoleum as "hanging in empty air," which might refer to the many inter-columnar spaces in the roof. Cockerell, Watkiss Lloyd, and others had done their best to reconstruct the mausoleum in accordance with Martial's description. But Newton could not accept their conclusions. The passage in Pliny was the fullest description extant; but the text was not quite certain. Preferring the earlier text to later emendations, Mr. Oldfield gave a minute grammatical analysis of the passage, and a technical account of the way in which from the literal meaning of the words he conceived the structure ought to be reconstructed.

METEOROLOGICAL.—(Wednesday, February 19.)

EDWARD MAWLEY, Esq., president, in the chair.—The report on the pneumological observations for 1895 was presented by Mr. Mawley, in which it was shown that, owing to the great frost at the beginning of the year, all the first spring flowers made their appearance very late, and it was not until the middle of June that plants began to come into blossom in advance of their usual time. During July the dates recorded were, as a rule, exceptionally early. The yield of all the farm crops except potatoes was exceedingly poor. Pears and plums yielded badly, but there was a splendid crop of apples and also of all the small fruits. As regards vegetation generally seldom has a year ended under conditions so favourable for the one succeeding it.—Mr. R. H. Scott read a paper on the recent unusually high barometer readings in the British Isles, in which he stated that the daily weather chart for 6 p.m. on January 8 was the first in these islands that ever showed 31 inches. The station was Stornoway; and by the next morning all over the northern portions of Great

Britain and Ireland the barometers were above 31 inches. The highest reading of all was 31.119 inches, photographically recorded at Glasgow at 9 a.m. on the 9th. The barometer pressure then gave way, and the region of highest readings moved southwards along our west coast, and finally left the south of Ireland on the 15th. Weather throughout the period was mild, an unusual thing with a very high barometer. At the end of the month a second anti-cyclone spread over the country, when the barometer rose to 30.96 inches at Cork. Reference was made to previous excessively high barometer readings in England and in Siberia; and it was stated that a reading of 31.62 inches at Barnaul, in Siberia, in 1877, was probably the highest ever observed.

HISTORICAL.—(Anniversary Meeting, Thursday, February 20.)

SIR M. E. GRANT DUFF, president in the chair.—Mr. W. E. H. Lecky, Lord Acton, and Sir D. M. Wallace were re-elected vice-presidents; and Prof. T. H. Byles-Davids, Lord Edmund Fitzmaurice, Mr. B. F. Stevens, and Prof. Cunningham were re-elected members of council. Mr. J. P. Wallis was also elected a member of council. The council presented their annual report, dealing with the society's publications, meetings, list of fellows, library, and finances; and the report was duly adopted. The elections of a number of distinguished scholars—British, colonial, and foreign—as honorary fellows and corresponding members were reported.—The president delivered his annual address, taking for his subject "The Politics of Aristotle." He observed that at Oxford he took up the *Politics* instead of the *Rhetoric*, which was then the fashionable treatise. He had hardly looked at the book during all the forty-six years which had since elapsed. After referring to the various editions of the text since that time, he said that Aristotle's *Politics* was thought by some to be the work which ought first to be read by the political student. Was that so? Would a botanist begin with Theophrastus—would he not rather go to the best and completest treatise from a modern writer? And so with any other science. On the other hand, was there any book of politics comparable to the admirable handbooks on science which were constantly being published? He knew of no such handbook to politics. Even now, in 1896, there was no science of politics; and he was inclined to think that the best training for political life would be a careful study and written discussion of a collection of the best political maxims, founded on extensive historical reading. He wondered why nobody had made such a collection, of which Aristotle could supply a considerable number. The worst of it was that so many of the Greek philosopher's best thoughts had become part of our minds. That some should rule and others be ruled was a necessity of life, said Aristotle. This was in striking contrast to the will-of-the-wisp of modern equality. He had heard a cultivated Frenchman say he preferred equality to the utmost liberty, and the worst republic to the best monarchy. Aristotle kept himself singularly free from extravagant theories of that kind. Property, says the philosopher, should in a certain sense be common, but in the main private; and the special use of the Legislature was to create the disposition in good men to allow others to enjoy their property. His avoidance of the mercantile fallacy, or the notion that money constituted wealth, was most remarkable; he observed that a man rich in coin might be in want of necessary food. Aristotle's discussion of democracy and popular government was interesting and instructive: he thought that individually the public might be ignorant, but collectively arrive at sound conclusions, as their instincts were in the main sound. The value of the different kinds of government was in proportion to the degree in which the voice of the best was heard and obeyed. The best community Aristotle considered was that in which the middle class was numerous. Oligarchy and democracy were both departures from the best forms of government, though they might each be good in their way; but he thought little of democracy, for he said that no ordinary man could discern impending dangers: to do so required wisdom and goodness. One of his most



profound observations was that sedition or rebellion arises *ἐκ μικρῶν οὐ κατὰ μικρὸν*; the occasion might be slight, the issues momentous. The philosopher's remark, that the more restricted the prerogatives and powers of kings the more durable would be their rule, had striking appositeness in our time. He remembered a legal luminary who used to contend that retired judges should be made bishops. Curiously enough this amusing suggestion might be fortified by a passage in the seventh book of the *Politics*. On the right use of leisure Aristotle had valuable observations which might well be applied to our own days, when, both at home and in America, the spirit of athleticism had run mad. The crowning glory, however, of Aristotle was his conception of the functions of the State. The State, he held, should not seek to enslave the people it conquered, should resist the imposition of slavery on itself, and should exercise government for the good of the governed. The State exists, observes Mr. Newman, for the sake of that kind of life which is the end of man, and the development of those gifts and circumstances which constitute the real welfare of mankind. Aristotle's ideal was still in truth that of the best and wisest statesmen. But we should bear in mind that the State can exercise but little direct influence in realising the aims of society. The craze of the hour was to expect the State to do everything for everybody. The most enlightened nations and classes had not yet got beyond the conceptions of Aristotle, and many modern writers and politicians were far behind him. The circumstances of his time, however, prevented his area of observation from being adequate to our needs, and even to Aristotle and Alexander the problems of Greek petty States appeared trivial and ridiculous. But the marvellous range, the wonderful power of observation, and the historical spirit which were manifested in his ethical and political writings were beyond all praise.—In moving and seconding a vote of thanks to the president, Mr. Frederic Harrison and Mr. H. E. Malden spoke at some length in commendation of the original and scholarly treatment of the subject-matter of the address.

#### VICTORIA INSTITUTE.—(Monday, March 2.)

THE HON. A. McARTHUR in the chair.—Dr. H. B. Guppy gave an account of his researches on the light thrown by a study of the differences in plant-names in use among the Polynesians. He said: The more useful plants of these islands, and many also of their littoral plants, have in each case a story to tell not only of the history of a plant, but of a people. The distribution, the uses, the vernacular nomenclature, &c., are all so many guides in such an investigation. The wide range of the useful plants in this region, such as the banana, the breadfruit, and the paper-mulberry, is an indication of an age of free intercourse over the Pacific, an age long since passed away. Under the conditions prevailing in this region in the time of Cook, a newly introduced plant would acquire a very local distribution; and among such plants we may include the shaddock of Fiji and Tonga. Almost all the plants, and in most cases their names, have their homes in the Indian Archipelago and in Further India. On comparing the names of the different regions, the Malagasy names are found to be more closely connected with those of Fiji than with those of Polynesia. The Melanesian variety of man is regarded as the original possessor of the Malayo-Polynesian type of speech, which it has imposed to a greater or less degree on all that have come in contact with it.—Many took part in the discussion that followed.

#### FINE ART.

*Patriarchal Palestine.* By A. H. Sayce.  
(S. P. C. K.)

"THE voice of archaeology is thus in agreement with that of authority, and here as elsewhere true science declares herself the handmaid of the Catholic Church." This utterance, with which *Patriarchal Palestine* concludes, may be reasonably regarded as marking some change of opinion, since

some two years ago, in his '*Higher Criticism*' and the *Verdict of the Monuments*, our author declared that, if presented as a veritable personage, "the woman Esther can have had no existence save in the imagination of a Jewish writer," that the author of the *Chronicles* used history pretty much as Sir Walter Scott did in some of his novels, and that the traditional teaching of the Church concerning the capture of Babylon, as narrated in Daniel, was altogether at variance with the cuneiform records. It is true that there are some things even in the present work which might be regarded with disfavour by divines of less obtrusive orthodoxy. But, whatever view is taken of the claims of authority with respect to the transcendental dogmas of theology, archaeological research falls exclusively within the domain of the scientific method. Here the critical balance should be held in equipoise, ready to be moved only by the weight of evidence.

It may be said at once that Prof. Sayce's book contains a large amount of matter of great interest to the Orientalist and the Biblical student. The book probably owes its origin to the discovery, some seven or eight years ago, of the Tel el-Amarna Tablets. The use in these tablets of the Babylonian script in diplomatic correspondence between Egypt, Syria, and Mesopotamia was naturally regarded as a fact pregnant with important consequences for archaeological science; while, for the Old Testament student, few things could be more likely to invite attention than the occurrence in these documents of the name of the renowned city Jerusalem, a fact which, if we mistake not, Prof. Sayce has the honour of discovering. Our author observes, with regard to this name and what is said of Melchisedek: "The critics, in the superiority of their knowledge . . . had denied that the name even of Jerusalem, or Salem, was known before the age of David." But the Tel el-Amarna Tablets, while mentioning Jerusalem, or Salem, say at the same time some other things which the "critics" are by no means likely to overlook. According to Prof. Sayce's reading and translation, one tablet speaks of "the city of the mountain of Jerusalem, the city of the temple of the god Nin-ip, whose name is Salim." The possibility of a somewhat different reading is mentioned, but in any case the fact remains that Jerusalem was "the house of Nin-ip." Nin-ip, it would thus seem, was "the most high god" to whom Melchisedek was priest. Such an exalted designation is quite suitable to the attributes of Nin-ip found elsewhere. But Nin-ip was concerned with hunting and war, rather than with peace. If his name was also Salim, this word can scarcely have meant "peace" as so applied. It possibly might mean "retribution," according to one sense of the Hebrew verb with which it is connected. And it may have come to signify peace as based on retribution. But in any case the probability is that Salim is used as the Canaanitish name of the by no means peaceful god Nin-ip.

In the same document mention is made of the "Chabiri," with their chief Malchiel. Who these Chabiri were, it is not easy to

determine. Prof. Sayce translates the word "confederates," and speaks of them as "a body of confederated tribes who made themselves formidable to the governor of Jerusalem in the closing days of the Egyptian empire." It appears more probable that "Chabiri" is a proper name. Dr. Zimmern suggested that it might denote "Hebrews," a suggestion which philologically is not quite impossible. Certainly the name "Malchiel" is pure Hebrew, though a Babylonian scribe might alter the termination. And Prof. Sayce alludes to Gen. xlv. 17, where we have in close juxtaposition Heber (Chaber) and Malchiel as names of Asher's grandsons, a coincidence which is curious and may very possibly be significant. If the Chabiri are regarded as Hebrews, it is not necessary to identify them with the Israelites invading Canaan. On the supposition that the original home of both Phoenicians and Hebrews was the country near the northern end of the Persian Gulf, a tribe or body of Hebrews may have migrated and endeavoured to establish themselves in Palestine prior to the Exodus.

Prof. Sayce gives the date of the Tel el-Amarna Tablets as about 1400 B.C., a date which does not help much to remove the serious chronological difficulties which beset the post-diluvian chronology of the Old Testament. With the ante-diluvians we need not now concern ourselves; and if we agree with Prof. Sayce in accepting about 3750 B.C. as the date of Naram-Sin's reign, we shall find it useless to apply the chronology of either the Hebrew, the Septuagint, or the Samaritan text. And the question not unnaturally suggests itself: how long a period before the days of Naram-Sin must have passed in the development of Babylonian civilisation, with its language and mythology?

On the authority of both Egyptian and Babylonian monuments our author thinks that "Jacob and Joseph are abbreviations," and that "the full names of the Hebrew patriarchs must have been Jacob-el and Joseph-el." *El* ("God") is probably the subject of the verbs Jacob and Joseph preceding. To take the last name first. We certainly have in Gen. xxx. 23, 24, what looks very much like a confirmation of Prof. Sayce's view. The two verses, as is well known, give two different explanations of Joseph or *yoseph*, the word being in the first of these verses derived from *asaph*, "to take away"—"God hath taken away my reproach"; and in the second from *yasaph*, "to add"—"The Lord shall add to me another son." The first verse is Elohist and the second Jehovistic, thus furnishing a remarkable example of the presence of different documents in Genesis. As to "Jacob-el," though the meaning of Jacob or *yaakob* is clear enough (Gen. xxv. 26, xxvii. 36), yet with *El*, or "God," as the nominative, it gives a sense which can scarcely have been tolerable except in rude and primitive times.

Our author seems to forget Exod. xiii. 19, Josh. xxiv. 32, when he says "Joseph was buried in Egypt, not at Hebron, though he made the Israelites swear before his death that his mummy should be eventually

taken to Palestine." Prof. Sayce, it would seem, must either have forgotten the passages cited, or he must disregard their authority.

The apologist, too, if disposed to allow some distant resemblance between the temple of Solomon and other Oriental sanctuaries, is not unlikely to feel somewhat offended by the close parallel with Canaanitish, Babylonian, and Assyrian temples which our author draws. The temple of Solomon, it may be said, was essentially a reproduction in more solid materials of the tabernacle made "according to the pattern shown to Moses in the Mount," and was thus the "shadow of heavenly things," not a copy of a heathen temple. As regards its external appearance, Prof. Sayce tells us, "Like the temple of Jerusalem, the Babylonian temple looked from the outside much like a rectangular box, with its four walls rising up, blank and unadorned, to the sky." Some of the "higher critics," it is true, avoid the difficulties in which Prof. Sayce is involved by regarding the tabernacle as a purely ideal structure, copied from Solomon's temple with such modifications as were supposed necessary to adapt it to the migratory life of the Israelites in the desert, though a rectangular box-like structure with a roof of curtains would have been ill-fitted to withstand the hostile force of the elements.

Prof. Sayce also seems to forget the sacred narrative, or designedly to depart from it, when he tells us that "the father of the children of Ammon" was called Ben-ammi after the god Ammi. This is certainly not what is intended in Gen. xix. 35, *et*. However unwelcome may be what is narrated of Lot and his daughters in the concluding verses of this chapter, there is no doubt whatever as to the etymologies suggested for the names Moab and Ammon. Prof. Sayce's view might suit those who think that the story was invented out of hatred towards the Moabites and Ammonites. And with regard to Ben-Oni, the ill-omened name which Rachel in her distress gave to Benjamin, it is clear that Prof. Sayce leaves behind the ordinary interpretation when he says: "Bethel was also Beth-On, 'the temple of On,' from whence the tribe of Benjamin afterwards took the name of Ben-Oni, 'the Onite.'"

But notwithstanding these questionable utterances, Prof. Sayce claims with regard to the names of three of the confederate kings mentioned in Gen. xiv. 1, that "the Hebrew text of Genesis has been verified even to the spelling of the proper names." This assertion goes a little beyond the facts. Still, Mr. Pinches may be very warmly congratulated on having found among the Babylonian archives stored in the British Museum, and on the same tablet, names which, notwithstanding some differences of orthography, are in all probability identical with Chedorlaomer, Arioch, and Tidal. But there is no evidence that the matters with which the tablet is concerned have any connexion with the expedition recorded in Gen. xiv. The actual tablet is regarded by Mr. Pinches as comparatively modern, about 400 B.C. It may be reasonably concluded, however, that it is a copy

of a far older document. But, until more distinct proof is obtained, it can scarcely be admitted that the evidence of this tablet (and of another giving two of the names) goes beyond giving an additional indication of what our author calls "the Babylonian colouring of Genesis." Even "the history of the Tower of Babel," he tells us, is of Babylonian origin.

Further information concerning the scene of the battle between the four and the five kings would have been acceptable, but this the Babylonian records do not give. We are still confronted with the difficulties surrounding the statement, "all these were joined together in the vale of Siddim, which is the Salt Sea." Prof. Sayce says, speaking of "the Salt Sea":

"What the lake is to-day it must have been in the days of Abraham. It has neither grown nor shrunk in size, and the barren salt with which it poisons the ground must have equally poisoned it then."

Another matter on which we might perhaps have looked for additional information from the Babylonian monuments is that very important question concerned with the origin, form, and meaning of the name "Jehovah." Mr. Pinches found on some tablets the syllable *Ya* or *A*, with the sign of divinity prefixed. These, it was thought, might be related to the Sacred Name. But Prof. Hommel, with more probability, regards these syllables as variants of the name of the Babylonian god, the god of the deep, *Ea*. And we cannot derive from *Ea* the proper name of the God of Israel.

THOMAS TYLER.

## CORRESPONDENCE.

### THE AMATEUR ART EXHIBITION.

London: March 2, 1896.

I should be glad to direct the attention of your readers to the Amateur Art Exhibition to be held in May or June, and more especially to the loan collection in connexion with it, which it is proposed to form of miniatures and portrait drawings by Edridge and his contemporaries, such as Slater and Heapy, covering, roughly speaking, the last thirty years of the eighteenth and the first thirty years of the nineteenth century.

As I have undertaken the arrangement of this department, may I ask any of your readers who are owners of such miniatures and drawings, and who would be willing to lend them to this exhibition, to communicate with the hon. secretary of the loan collection, the Hon. Mrs. Mure, 4, Lennox-gardens, S.W., who will supply all further information?

CONSTANCE ROMNEY.

## NOTES ON ART AND ARCHAEOLOGY.

THE following exhibitions will open next week: (1) the Royal Institute of Painters in Water Colours, in Piccadilly; (2) the Royal Society of Painter-Etchers, in Pall Mall East; (3) a collection of pictures and drawings of Imaginative Landscape in Europe and Asia, by Mr. Albert Goodwin, at the Fine Art Society's, in New Bond-street; (4) a collection of Yachting Reminiscences—"Wings, Winds, and Waves"—by Mr. A. Harvey Moore, at the Graves Galleries, Pall Mall; (5) water-colours, by Mr. A. Ludovici, at the Clifford Art Gallery, Haymarket; and (6) a collection of pictures and drawings, by various artists, illustrating Wilts,

Somerset, and Dorset, at Messrs. Dickinson & Foster's, in New Bond-street.

THE gold medal of the Royal Institute of British Architects for this year has, subject to the approval of the Queen, been unanimously voted to Mr. Ernest George, vice-president, "for his executed works as an architect."

At a meeting of the Royal Scottish Academy, held this week at Edinburgh, it was proposed to elect forthwith four new associates, who should be painters. The proposal requires to be sanctioned at a confirmatory meeting.

At a meeting of the applied art section of the Society of Arts, to be held on Tuesday next, with Mr. Lewis Day in the chair, Mr. Joseph Pennell will read a paper on "English Book Illustration, 1860-70."

THE annual Amateur Art Exhibition will be held at the end of May or beginning of June for the benefit of the Parochial Mission Women's Fund, the East London Girls' Friendly Society Club Rooms, and the East London Nursing Association. Intending exhibitors should communicate with the hon. sec., the Hon. Mrs. C. Eliot, 8, Onslow-gardens, S.W. It is intended to arrange a loan exhibition in connexion with the above, consisting of portrait drawings by Edridge, Slater, and Heapy, together with specimens of old cut glass and old paste.

MR. FRANK BADEN-POWELL'S large oil-painting of "The Wooden Walls of Queen Victoria" has been presented by its purchaser to the Corporation of Salford, for the permanent art gallery in Peel Park.

THE March number of *The Theatre* (Simpkin, Marshall & Co.) has an article by Mr. T. Edgar Pemberton, entitled "An Original Portrait of Shakspeare," which is illustrated with reproductions of the panel exhibited at the Society of Antiquaries last December, and of the well-known Droeshout engraving from the Folio. We are surprised at the readiness—not to say rashness—with which such professional authorities as Mr. Lionel Cust have been disposed to accept this new portrait as genuine. In all such cases, intrinsic evidence goes for very little; and it is proverbially difficult to prove a forgery, when that forgery itself is of some antiquity. For ourselves, we are content to abide by the dictum of Halliwell-Phillips, who had unrivalled experience in Shakspeare relics, and who always used to inquire first of all for a pedigree. Of this panel there is no pedigree forthcoming; and we do not therefore care to consider the matter further.

WE quote the following from the Cairo correspondent of the *Times*, dated February 17:

"The work of clearing the island [of Philae] of debris, so as to permit a thorough examination of the ancient monuments, which was intrusted by the Egyptian Government to Captain Lyons, R.E., will probably be completed next month. The satisfactory discovery has been made that the foundations of the main temple of Isis are laid upon the granite rock, being in some places over 21 feet in depth, and the temple has nearly as much masonry below ground as above. The south-eastern colonnade has also its foundations upon the granite, and, so far as excavated, they are curious if not unique in design. They consist of parallel cross walls some metres high, but varying according to the slope of the rock surface, with large stone slabs placed horizontally upon their tops, and the pillars forming the colonnade are erected upon the slabs. The nilometer is marked in three characters—Demotic, Coptic, and another much older, probably Hieratic, of which a copy has been sent to Berlin for decipherment. A stela was found bearing a trilingual inscription in hieroglyph. No traces have been discovered of any buildings anterior to the Ptolemaic periods. M. de Morgan, director-general of the Antiquities Department, is engaged upon repairing the great hall of columns at Karnak."



## MUSIC.

## "SHAMUS O'BRIEN."

THE history of English opera during the last fifteen or twenty years has been far from bright; of the works produced, some merely obtained a *succès d'estime*, others were still-born. Various have been the causes of failure. Unsatisfactory librettos have spoilt good music; the natural desire to work on the lines of one who seems to have been, for the most part, a law unto himself, led, in one notable instance, to speedy disaster; and some of the composers appear to have lacked the dramatic instinct necessary for success in so difficult an enterprise. Any new attempt at English opera is therefore watched with interest, not unmixed with anxiety.

The libretto of Dr. C. V. Stanford's "Romantic Comic Opera" was written by Mr. George H. Jessop, and founded on the poem of the late Sheridan Le Fanu. With that poem we are unacquainted, and hence cannot say how much credit is due to the librettist for the excellent delineation of character, the sharply marked contrasts, and the effective climaxes in his book. In the second act lyrics are plentifully supplied, giving to the various *dramatis personæ* a chance of appearing in a set piece, somewhat after the manner of old ballad opera; the action thereby suffers, but we imagine that in this matter the librettist had not altogether a free hand. Then, again, although many of the sayings and jokes in the spoken dialogue are humorous, there is at times a feeling that the writer is trying to be specially smart, when he defeats his own object: wit to be quite successful must appear to be unconscious. Moreover, as in the court-martial scene, the limits of probability are sometimes exceeded. The lyrics may not be particularly strong, yet the book as a whole deserves high commendation.

The story is connected with the suppression of the Irish Rebellion of 1798. A price has been set on the head of Shamus; and Mike Murphy, an unsuccessful suitor of Nora, wife of Shamus, informs Captain Trevor of his place of abode. After some display of Irish wit and cunning, Shamus is caught. The charms of Kitty, Nora's sister, have softened the Captain's heart, and he allows the two women and the parish priest to visit Shamus before the court-martial takes place. A plan is arranged to loosen the prisoner from his cords at the spot where he is to be hanged. Shamus escapes, and the soldiers firing after him kill Mike. Thus the patriot triumphs, and the treacherous villainy of the informer meets with its due reward.

Although our notice of the opera is necessarily brief, we have tried to render justice to the libretto, which, undoubtedly, contributed greatly to the success of the work on its production at the Opera Comique on Monday night.

With regard to Dr. Stanford's music we shall venture on a few "cautious ifs," but would at once frankly state that he has composed a work which not only redounds to his credit, but which, with slight modification, is likely to prove a lasting success. The national element in his opera is a feature quite in keeping with the tendency of the present day, and it is not used to excess. Then, the music is fresh: there is no sense of labour, although on many pages are traces of that skill in writing and in orchestration of which the composer has given so many proofs. We have already spoken of the set songs in the second act. It is not so much the formal, detached character of these songs to which we take exception, as to their length—i.e., number of stanzas. The songs and duets are in keeping with comic opera in the technical sense; yet with our strong sense

of dramatic propriety, the outcome of Wagner's teaching, and the desirability of making the music and words parts of a whole, these songs seem open to question. Curiously enough, it is not the music, which in some of them is particularly bright and sparkling, but rather the words and acting, which produced the greatest effect: such was particularly the case in the duet between Kitty and the Captain. Nora, the grief-stricken wife, is the one sombre figure in the picture; the others, even Shamus, are light-hearted and humorous. The tragic scene before the final dance in the first act, when Nora tells of the ominous wail of the Banshee, and that at the place of execution in the second, give the composer opportunities of showing his dramatic gifts. Both scenes display power; the admirable scoring reveals the influence of Berlioz. In the latter, one cannot, indeed, help thinking of the *Marche au Supplice* of the Fantastic Symphony.

With regard to the performance of "Shamus O'Brien," a few words must suffice. The singers—Mr. Denis O'Sullivan (Shamus), Miss Kirkby Lunn (Nora), Miss Maggie Davies (Kitty), Mr. Joseph O'Mara (Mike), Mr. Stephens (Captain Trevor), and Mr. C. Magrath (the Priest)—all deserve high commendation. The chief honours were naturally won by Miss Davies, Mr. O'Mara, and Mr. O'Sullivan, both for singing and acting. The piece was admirably mounted. Dr. Stanford conducted, and was called after each act.

J. S. SHEDLOCK.

## RECENT CONCERTS.

THE eighty-fourth season of the Philharmonic Society commenced at Queen's Hall on Thursday evening, February 27. There was an important novelty in the programme, yet it was placed at the very end. This, however, proved of so exciting—nay, sensational—a character that it ought to have preceded the sugary music of Spohr and the characteristic strains of Grieg. Of the former, the violin Concerto in D minor was cleverly interpreted by Mr. J. Dunn; of the latter, the pianoforte Concerto in A minor was played in a masterly manner by M. Sapellinkoff. This pianist has lost none of his technical skill, but he has gained in taste and feeling, and the Concerto gave him a splendid opportunity in either direction. The novelty, however, claims chief notice. This was a Symphony in B minor by Alexander Borodine, a gifted Russian composer, who was born in 1834 and died at the early age of forty-three. By the romantic character of its melodies, the freshness of its writing, and the picturesqueness of its orchestration, the work commands attention from first note to last. From a purely musical point of view, the Andante, at first hearing, appeared the most valuable. How far the composition will gain on further acquaintance remains to be seen; of the interest of the music there is no question. Clever works sometimes please, but only for a short time; mere novelty of manner may give to the subject-matter adventitious importance. César Cui, the clever Russian composer and critic, in a series of articles contributed to the *Revue et Gazette Musicale* in 1890, refers to the symphonies of Borodine as "remarquables, très individuelles et intéressantes au plus haut degré." He, however, mentions as a failing in them the "inquiétude nerveuse, qui lui fait changer presque à chaque pas de mesure et de rythme, surtout dans les andantes." It is, in fact, this restlessness that makes us doubt whether the B minor Symphony will achieve immortality; for it seems irreconcilable with true greatness. The work was admirably performed under the direction of Dr. Mackenzie. Miss Palliser

contributed songs by Dr. Mackenzie and Jomelli.

AN interesting concert was given at the Steinway Hall by Miss Rosa Leo on Tuesday evening. She sang four of a set of six "Chansons à Danser," by M. Bruneau. The music of this French composer has lately been the subject of discussion, and of considerable divergence of opinion. Hitherto we have known him only as the author of compositions on a grand scale: operas and the recently performed Requiem. In these songs M. Bruneau works within modest limits, but shows skill and originality of a high order. This, to our thinking, is another and striking proof of his greatness. The music has French lightness and grace: the vocal part is melodious, refined, and in a sense dramatic; and the characteristic pianoforte accompaniments are full of piquancy and charm. M. Bruneau shows throughout independence in the matter of harmony, but it is an independence the offspring of thought, not of mere lawlessness. These songs are sure to attract the notice of intelligent vocalists. The words are by M. Catulle Mendès. The songs were interpreted with fine feeling and power by Miss Leo, and effectively accompanied by Mr. A. Hervey. Three songs by the latter were also sung by Miss Leo, all three graceful and attractive. The first, as yet unpublished, had, perhaps, scarcely the requisite passion suggested by the words. The third, "Merry May," with its clever accompaniment, pleased us best. Miss Leo and Mr. Bispham sang two interesting duets by Miss Amy Horrocks. M. Sapellinkoff played various pianoforte solos with great and well-deserved success. One of them was a Rhapsodie by Liszt—very long, very difficult, and, with exception of one or two passages, very uninteresting.

## MUSIC NOTES.

THE biography of the late Sir Joseph Barnby has been entrusted to the hands of Mr. W. H. Sonley Johnstone, and will be published before the end of this year by Mr. Heinemann. Friends of the composer are requested to forward any letters and reminiscences which may be useful in the compilation of the work. The greatest care will be taken of the originals, and they will be returned as speedily as possible.

FOR the principalship of the Guildhall School of Music, vacant by Sir Joseph Barnby's death, the following have up to the present come forward as candidates: Mr. W. H. Cummings, Herr Meyer Lutz, Dr. Ralph Dunstan, Mr. Henry Gadsby, Mr. William Henry Thomas, Mr. Orton Bradley, Dr. Charles Maclean, Mr. William Carter, Mr. Alfred J. Caldicott, Mr. C. Lee Williams, Mr. A. Gill, Mr. C. J. Hargitt, Mr. J. Parry, Dr. Roland Parry, and Dr. Roberts. The committee have not yet submitted their report to the Corporation as to the emoluments of the office and the age and qualification of candidates, and the election is not likely to take place for some time.

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